

VOLUME II

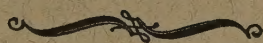
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NUMBER 2

◆ THE ◆ CHRISTIAN REVIEW

A Quarterly Magazine

PUBLISHED BY THE
EASTERN BAPTIST THEOLOGICAL SEMINARY



APRIL, 1933



— ADDRESS ALL COMMUNICATIONS TO —

THE EDITOR
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EASTERN BAPTIST THEOLOGICAL SEMINARY

AUSTEN KENNEDY DE BLOIS, *Editor*

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... THE ... CHRISTIAN REVIEW

Editorial Notes

FROM DR. BROOKIN'S article on Baptist Journalism which appears in this issue, the startling fact emerges that the Baptists of the North, with nearly a million and a half communicants, have now only one weekly journal with more than a State-wide or local constituency. Dr. Curtis Lee Laws, the Editor of this paper, the well-known *Watchman-Examiner*, is now making a strong appeal for an enlarged subscription list, and is offering inducements to new subscribers. We sincerely hope that the effort may meet with the success that it deserves. Certainly every loyal member of this great denomination should read each week this splendid periodical, which is the oldest Baptist journal in America, and which has been for many years the most influential.

* * *

THE RELIGIOUS and educational worlds have just suffered seriously in the removal by death of several of their most useful leaders. Amongst these, and within a period of two or three weeks, are Dr. Victor L. Duke, an educator of distinction, and for the last eighteen years the President of the University of Redlands, California, which made great progress under his wise direction; Dr. Harlan P. Beach, for many years professor of Missions in Yale University, a man of wide and varied experience as educator, author and authority on Oriental affairs; Dr. Amos R. Wells, long the brilliant editor of *The Christian Endeavor World*, writer of a hundred books and a leader of youth much beloved; and Dr. Henry T. Hodgkin, outstanding publicist, mission-

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ary, educationist and the founder of the Fellowship of Reconciliation, a most effective post-war organization in England. The privilege of personal fellowship with all of these men in past years brings to us a keen sense of loss at the tidings of their departure.

* * *

WE HAVE been amazed at the flood of indignant protest that has arisen against the so-called "Findings" and recommendations of the Appraisal Committee on Foreign Missions. Certainly nothing that has occurred in recent years is more likely to retard the cause of foreign missions than this most unfortunate Report. The more carefully it is studied, the more sinister its statements and recommendations appear to be. Here and there important Foreign Mission Boards have not manifested the courage that they should exemplify in this matter which amounts to a crisis; but in most cases the denominations and their Boards have spoken in no uncertain tones. Fortunately, or unfortunately, the whole question seems to narrow down to this: Shall the foreign mission enterprise continue its work of Christly ministry and redemptive power, seeking the evangelization of the people, or shall there be substituted for the work of the great commission, secondary agencies of a social, educational and remedial character. In other words, shall our foreign missionary enterprise abdicate its primary purpose?

* * *

IN THE midst of the many non-religious and anti-religious tendencies and efforts of today, we do not always remember that America was consecrated in the beginning to the pursuit of distinctly religious principles. The diary of Christopher Columbus contains references to the means to be taken in order that the natives might be led to embrace the faith of Christianity. When the Protestant Dutch came to Manhattan they established schools and churches in the midst of their new surroundings. William Penn founded Pennsylvania as a religious community. Lord Baltimore had a definitely religious purpose in view in the establishment of the colony of Maryland. Motives of Christian philanthropy

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were dominant in the thought of Governor Oglethorpe of Georgia. To Virginia and the Carolinas the earliest immigrants brought ritualistic notions, which made them somewhat overbearing and arrogant in their attitude toward other Christian folk; but there can be no doubt of their honesty nor of their religious interest. Every enterprise of the Pilgrims began and ended with God.

* * *

ALTHOUGH THE Puritans of the Massachusetts Bay Colony were not willing to grant the same measure of freedom to others that they came to America in order to enjoy for themselves, they were nevertheless a stout and splendid group of people. They succeeded in preserving the moral and the religious life in a remarkable degree. They sought to carry the spirit of religion into the everyday actions of their stern and God-fearing lives. Everywhere through the early colonies, the Spirit of God moved mightily in the midst of things. The people realized the need for spiritual leadership, and that need they met to a degree seldom known in any other human group. It might be said of many of these companies of early colonists, as was said of old: "This people have I formed for myself; they shall show forth my praise." Certainly it was intended and believed by the men and women who laid the foundations of our American life, that this country and its future should belong to God. They claimed it for Him.

* * *

ANOTHER FACT that we need to bear clearly in mind is that periods of economic distress and of political upheaval have been followed by periods of religious quickening. In the long history of our country's development, every financial crisis has been followed by a period of bewilderment and indecision, and this by an era of heart-searching and waiting upon God. Not only has this been true in regard to the social and commercial history of our land, but it is evidenced quite as definitely in the larger political relationships.

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A LITTLE more than a hundred and fifty years ago our country faced a most portentous era. The character of the contest and the quality of the conquest are indicated in the words of the Declaration of Independence, the Constitution of the United States, and Washington's Farewell Address. Some seventy years ago America again faced a most portentous era. The nature of the conflict and the glory of the victory are seen in the Declaration of Emancipation and in Lincoln's Gettysburg Address. About sixteen years ago America again faced a portentous era. Should she take her place with the Allies in the greatest war of history? The story is yet vivid in our fancy. We know how splendidly America equipped her soldiers, and how the entire nation entered with consecration and effective energy, into the very heart of the great Crusade.

* * *

NOW, THE American Revolution was immediately followed by a period of terrible reaction. The writings of Thomas Paine, Voltaire, Helvetius, Le Mettre and the Encyclopedists invaded the Colonies like a flood. There ensued such an epoch of religious indifference and moral laxity as had never been dreamed of in the earlier decades of the country's history. The Colonies were invaded by the blighting spirit of infidelity. It seemed as though the Christian religion were in danger of perishing in this new land. Godly men and women called upon Heaven to help. There ensued a glorious era of awakening. Schools and colleges were founded in all of the thirteen Colonies. Foreign Missionary enterprise was inaugurated. Emissaries of the Kingdom travelled far and wide carrying the message of the Gospel. Everywhere the evangelical faith reasserted its pristine power. Evangelistic campaigns were carried forward with such earnestness that multitudes were brought into the Christian fellowship, and the churches were imbued with new hope.

* * *

THE CIVIL WAR was immediately followed by a period of darkness and perplexity. The reconstruction era was one

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of unrest and grave difficulty. Religious indifference was well-nigh universal. Again the people came before God in humble petition, with ears attuned to the music of the heavenly promise. Again God answered in power. There came to pass after the years of famine, years of plenty. The missionary cause, both at home and abroad, was bulwarked in strength and carried forward in the intensity of a dominating and divine purpose. All measures of evangelistic moment were crowned with special favor at the hand of the Most High. Great revivals were witnessed, culminating in such country-wide campaigns and international awakenings as those of Moody and Sankey.

* * *

IN THIS present hour of financial uncertainty and deep social need and distress, may we not look unto the hills whence cometh our help? It is surely a time for prayer. Christians must come to their knees in repentance and rise from their knees in faith, to undertake new and large enterprises in the name of the Crucified One. God still lives, and His words of promise and encouragement are not vain. Many believe that we are on the eve of new triumphs in the cause of our blessed Lord and Master. But the insistent and tremendous demand is for an enlightened and devoted spiritual leadership throughout the length and breadth of our churches.

* * *

USUALLY an epoch covers a long period of years, and one epoch shades gradually into another. It has not been so within the last twenty-five years, perhaps the most crucial period in human history. The days just before the War constituted an epoch of steady social advance. A multitude of facts could be given to support this view. From 1910 onward in England Lloyd George had been securing social legislation of a quite radical character; and immediately upon President Wilson's first election he began the development of a broader program of constructive social action throughout America than had ever before been contem-

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plated. It was a quiet time, a time of peace and plenty, a period of hope and confidence for steady progress in all matters pertaining to human development.

* * *

THEN BROKE the fearful World War, with the complete oversetting of the former order, and the introduction of an era of unexampled strain and tension that continued for four years. After the armistice we entered upon a third epoch, quite as distinctive as either of the others. There were confusions and uncertainties, the beginnings of reconstruction and the spread of a spirit of bitter nationalism, of the "hundred per cent American" type. So in other lands. Then followed the hectic period of unbounded prosperity, inordinate extravagance and wild speculation. Then came the years of famine! It is safe to say that never before in the history of civilization have five entirely distinct and clearly-defined epochs followed each other in such an amazingly short space of time. No wonder we are dazed and bewildered! No wonder the peoples have forgotten to "make the world safe for democracy" and are establishing dictatorships of one sort or another, in nation after nation, in hope of deliverance.

* * *

AS LOYAL citizens we should face the facts squarely. A recently published statement, made as the result of careful investigation by experts at Washington, tells us that we have at the present hour 15,000,000 people in the ranks of the unemployed; that 40,000,000 are in poverty and distress; that many thousand babies have been starved to death; that living conditions amongst the poor are intolerable; that millions of people have lost their faith in the country's banking system; that the contributions to unemployment relief in more than a hundred large cities were fifty per cent less during the past winter than during the previous winter, though the need was vastly greater; that the spirit of rebellion and anarchy is now spreading amongst those whom we negligently call "the masses." The last-named fact is in some ways the most threatening of all, for hitherto com-

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munism and its evil brood of perils and revolts, has never gained any foothold amongst the workers of America.

* * *

THE AMERICAN working man has always been steady, intelligent and industrious. In the fat years before 1929 he lived in comfort and often in luxury. Now he lives in idleness and penury. But he remembers the former days, and he is determined to have them again at any cost. Sir Alfred Ewing, president of the British Association, in his annual address before that body a few months ago, outlined in graphic language the material progress that has been made in our modern world in all departments of scientific investigation and discovery. Then in trenchant sentences he expressed his fear that our material gains had so outstripped and so stifled our moral and spiritual progress that we are in grave danger of being "involved in irretrievable ruin." This warning on the part of one of the most eminent scientists of the time, is fraught with serious and even sinister significance.

* * *

WE LIVE in this age by no will of our own. Now that we are here, however, we must do our level best in the midst of the noises and distractions. Sometimes, in feverish moments, we are inclined to echo the words of Matthew Arnold:

"But we, brought forth in hours
Of change, alarm, surprise—
What shelter to grow ripe is ours,
What leisure to grow wise."

Ripeness of character and richness of wisdom are not easily won in our day. It is easy to be tempted by the ever-present urge of self-interest, and to yield to the coaxings of the compromising spirit. Let us rather set ourselves strongly, in our own particular environment, against the mechanistic and utilitarian tendencies of the time. These are not theoretical; materialism as a philosophy is dead and may never be resurrected but the whole trend of our ordinary lives is dominated by the evil of material gains and pleasures.

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IN THE Behaviorist psychology we have an illustration of this tendency, for it expresses perfectly the shallow thinking of an age that has lost its soul, and the higher values of life, in the smoke of the factory and the whirl of the wheels. It is the opinion of the leading Behaviorist of today that the idea of a soul, and of the supernatural, originated in "the general laziness of mankind." Religion is founded on fear; "if the fear-element were abandoned religion would not long survive." Amongst the educated religion is being replaced by experimental ethics. Personality is nothing more than the outgrowth of habits we form, "the end-product of our habit systems." The man as a person is "an assembled organic machine ready to run."

* * *

THE USE of the term machine as a figure of the person greatly pleases Dr. Watson, for he uses it constantly. He refers to one man as a Ford and to another as a Rolls-Royce. It is a figure easily understood in this "machine age," and one likely to lodge itself in the student mind quite firmly. The theories of this School have been fascinating to unformed minds. By its denials of perception, imagination, desire, purpose, thinking and evaluation, and more by its sneering repudiation of religion and revelation, it has undermined the faith of multitudes of immature thinkers amongst the younger generation. It is an infinitely greater menace to religion than evolution ever dreamed of being. It would be well for our ministers, some of whom are still fiercely denouncing evolution, and are living in the eighties of the last century, to turn their thoughts to this new and insidious peril.

* * *

NEVERTHELESS there are sure signs, both in the temple and in the forum, that people are dissatisfied with negations and materialities and are struggling toward the higher appreciations and the nobler ideals which constitute the ultimate differentiation between the animal and the angel. If the secrets of men's hearts were known the desire to know

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God and to hold fellowship with Him would be found beneath all the secular accumulations of the surface self. This fact is strengthened by a recent experience of the Editor, who represented the Federal Council of Churches in a series of evangelistic conferences in Ohio, delivering thirteen public addresses at county seats, and meeting hundreds of ministers and laymen of the various evangelical denominations in discussion of all phases of the supremely important theme. This was part of a State-wide plan, the most complete survey of an entire State that has ever been made in behalf of evangelism.

* * *

THE INTEREST was profound. Ministers of the Presbyterian, Methodist, Baptist, Congregational, Evangelical, Disciples, Protestant Episcopal, Lutheran and other churches came together in a spirit of perfect harmony and fine Christian fellowship, considering in intensive fashion ways and means by which the Gospel could be best presented, so that souls might be redeemed. The Cross was exalted. The discussion centered in the great essentials of the Christian faith. The need for the enlistment of laymen in personal work for Christ was strongly emphasized. The absolute necessity for the winning of youth, that the church of tomorrow may be saved and spiritualized, received thoughtful attention. The spirit of prayer prevailed. It was a most remarkable series of meetings.

* * *

A FEW months ago we were asked to conduct a class of young people at a "retreat" in one of the large Atlantic City hotels. The subject assigned was "Finding God," and the gathering met on a certain Saturday and Sunday. We expected to find a dozen or so pious young persons assembled. Instead, there were 140, and they were as wide-awake and vigorous and promising a group as we have ever met. They bore, personally, all the expenses of travel and hotel accommodation. For an hour and a half on Saturday morning, and another hour and a half on the same afternoon,

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those young people discussed with their leader the theme that they had chosen. So with similar great topics under other teachers. On Sunday morning we preached to the entire group of teachers and students in the ball room of the hotel.

* * *

SUCH AN episode, if we may call it that, would have seemed incredible a generation or so ago. There were at that time vociferous enthusiasms over big young folks' conventions, and Christian Endeavor was in its lovely and happy childhood; but there was no such serious consideration of elemental themes, nor such absorbing devotion to the vital issues of time and eternity. And that experience at Atlantic City is being repeated all the time, all over the land, in these days, in innumerable Bible classes, teacher-training courses and summer camps.

* * *

We cannot too often proclaim the truth that Christianity, and Christianity alone, can cure the world's ill, and for some such reasons as the following: Christianity is a Personal faith. It is intensely vital. It communicates life. It evangelizes through personal appeal. It changes and enriches the inner resources of the individual. It develops the spiritual qualities of the person, bringing the virtues and graces of the heavenly life into the heart of every seeker. It creates a more vivid and significant personality, "the new man in Christ Jesus." So, although John the Baptist was a tremendous personality, who spoke of the coming of Christ, the humblest Christian is greater than he because he holds communion with a living, loving, risen, present Christ, the Son of God.

Christianity is also a Pragmatic faith. It is eager to be judged by its results. It is admirably workable. It applies the Golden Rule in the midst of man's working world and gets results. In every phase of human endeavor and relationship it interprets the mind of Christ and produces its fruitage in character, happiness and service.

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FURTHER, Christianity is an Ethical faith. Its preachers, evangelists and missionaries have laid constant emphasis upon the fact that only the pure in heart shall see God. The moral requirements of Christ's law are an integral part of His gospel. They cannot be evaded or transgressed without woeful spiritual loss. No other religion can for a single moment compare with Christianity in its clean-cut definition of moral worth and of ethical ideals, nor in its denunciation of those sins of the world and the flesh which its disciples are to crucify for Christ's sake. Along with all this, Christianity is a Progressive faith, as the living of the Christian life is a progressive process. Christians are to "grow up into Christ." The Christian pilgrim goes from strength to strength. The Holy Spirit, if allowed his way with the life, conquers citadel after citadel in the life, leading it ever to fuller "growth in the knowledge of our Lord and Saviour." Christianity is thus a Cosmopolitan faith. It is the one religion designed for world-wide acceptance. In this respect as in every respect, it transcends all other religions infinitely. It meets the needy spirit of man in every age and land, with the abounding and redemptive resources of the Spirit of God. Christianity alone is sufficient for the needs and woes and perils of the present hour.

Baptist Journalism in the North

BY HOMER D. BROOKINS, A.M., LITT.D.

TO WRITE a history of Northern Baptist journalism is not an easy task. Indeed, to write it satisfactorily and with any degree of accuracy seems impossible to our day. The field is too broad and the records are too scant and too widely scattered for one to consult them even for a hasty and casual survey. No doubt files of many of the pioneer papers are still extant somewhere, but as a usual thing when one paper was consolidated with another of wider circulation and more promising financial outlook the files were lost entirely or fell into private hands. Anyway they became unavailable to the denomination at large. Our more important libraries, it is true, have preserved files of several of the larger publications and possess a few numbers of particularly interesting pioneer journals. These are available to anybody who asks for them. But the investigator with limited time and means cannot cover the whole field properly. To him the early publications exist only in name. Baptists, however, will not be sorely disappointed over this fact. They have ever been more intent on making history than overzealous in preserving records.

LOCAL LOYALTIES AND BAPTIST JOURNALISM

As one surveys the field of religious journalism, so hazardous and so bestrewn with wreckage, he is prompted to ask: Why so many papers, especially in the olden day? To answer that question one should remember that Baptists are a peculiarly independent people. Journalism is above all other professions challenging and alluring, and Baptists are prone to attempt challenging and alluring things. The individual and the group equation has ever been pronounced among them. Local and sectional sentiment is extremely strong and tenaciously held in all American communities. We are wont to consider sectionalism as belonging to politics

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and governmental management alone. It has been no less marked in religion. If sectional sentiment and local loyalty were removed from religion many of our cherished institutions would never have been founded. As a consequence of this sectional loyalty papers have been started to represent local churches, groups, sections, states, as well as personal opinion. The sense that the larger denominational interest does not always run parallel to local interests was more marked in the older days, but it is still existent, although in less strident form, and is a potent factor in all our denominational activities.

CONTROVERSY AND BAPTIST JOURNALISM

Controversy has also had much to do with the development of Baptist journalism. That too was very marked in the early half of the nineteenth century, the period in which many of our journals were founded. Witness the bitter controversies over human slavery, over missions and anti-missions, over the teachings of William Miller, over Bible translations, over education, and over a hundred and one other things, now happily forgot. Controversy among Baptists is no new thing, although many of our denominational leaders decry it, and regard it as modern and extremely harmful to any large denominational program. Each of these controversies demanded its organ, to bolster up its propaganda and to spread its views. If it had not been for controversy among early Baptists there might have been no *Recorder*, no *Chronicle*, and possibly no widely circulated *Examiner*. There certainly would have been fewer papers to consolidate in these latter days. One recalls the facetious remarks of President D. C. Shull at the Buffalo session of the Northern Baptist Convention that there are 1,500,000 different kinds of Baptists in the Northern Baptist Convention. He was not so far from the facts as his audience thought at the time. Baptists are united on many of the essential doctrines, but differ widely on other points, and it is differing opinion on these "other points" that gave rise to so many papers. The sum of the whole matter is that

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no large body of men can long be made to think alike on any subject. This is supremely true of Baptists of the Northern Convention.

OUR FIRST JOURNALISM MISSIONARY

The modern missionary enterprise began with William Carey, an Englishman. All of the earliest foreign missionaries were English. Interest in missions, however, crossed the ocean to America, and led that remarkable man, Dr. Thomas Baldwin, a Boston pastor, with several of his associates, to establish in 1803 the *Massachusetts Baptist Missionary Magazine*. The primary purpose of the publication was, of course, missionary and to that end it published letters from Carey and other English missionaries. But it had also newspaper functions. It gave the news of Massachusetts churches, items concerning other churches, articles of general interest, obituaries, and biographical sketches. It may therefore be considered the pioneer Baptist journal of the North. Dr. Baldwin continued in the editorship of the *Magazine* for fourteen years, although in later times, when other duties pressed upon him, he had efficient help. Dr. Baldwin passed away at Waterville, Maine, in 1826. In the field of religious controversy he won distinction. "Uniformly in his later years," as one writer puts it, "he gave the impression of old age at its loveliest and in its mildest and most attractive exhibition."

THE JUDSONS AND FOREIGN MISSIONS

Adoniram Judson and his wife, Ann Hasseltine Judson, went to India as Congregationalists, under the appointment of the American Board of Commissioners for Foreign Missions. In Calcutta they embraced Baptist views, and on the advice of William Carey sent to Dr. Baldwin an appeal for Baptist adoption and Baptist support. To Dr. Baldwin and his associates we owe it that American Baptists assumed this responsibility. Then and there modern foreign missions began in earnest among Baptists, and journalism had a new field.

To foster this new movement the Triennial Convention

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was organized in Philadelphia in 1814, the official name being "The General Convention of the Baptist Denomination for Foreign Missions." Baptists at this time were a small but united body embracing both the North and the South, the schism caused by slavery and missionary administration not yet having occurred. When the Triennial Convention met in 1817 it took over Dr. Baldwin's *Massachusetts Baptist Missionary Magazine* and changed its name to the *American Baptist Magazine*. Its circulation of course became more general, and its news covered the wider field. In its essential character, however, it was not so much changed. In 1836 its name was again changed to *Baptist Missionary Magazine* and it became the organ of the American Baptist Missionary Union, later known as the American Baptist Foreign Mission Society. In its later form it was limited to missionary news and propaganda. Among the long-time editors of this magazine in its various forms were Dr. Baldwin, fourteen years; Dr. Samuel Francis Smith, fifteen years; and Dr. Edmund F. Merriam, twenty-one years. For parts of other periods the magazine was edited by secretaries of the Missionary Union. The magazine continued until it was absorbed in *Missions*, which sought to cover the entire missionary field, home, foreign and city.

The pioneer Baptist journal, as such, was, however, *The Christian Watchman*, which name became shortened to *The Watchman*, and now exists as *The Watchman-Examiner*. This journal was founded in 1819, one hundred and fourteen years ago. It, therefore, carries the history of *The Watchman-Examiner* back to that early and eventful epoch of Baptist history. A chronological treatment of Baptist journalism is not possible in a brief compass. Hence a mere mention of this important paper suffices in this paragraph. The subsequent papers, known to us as *The Watchman*, *The Examiner*, *The Standard*, *The Journal and Messenger*, *The Pacific Baptist* and other papers will first have attention.

THE FREE BAPTIST PAPER

A paper that should not be overlooked in this survey, although it was not conducted strictly as a Baptist journal,

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was *The Morning Star*—beautiful in name and prophetic of the whole trend of our journalism. It was founded at Limerick, Maine, in 1826, as an organ of the Free Baptists, and had a separate existence of nearly a century. In 1833 it was moved to Dover, New Hampshire, and in 1885 to Boston, Massachusetts, where it was published until it was united with *The Watchman* on October 1, 1911, on the union of the Baptists and Free Baptists. During its career as a separate paper it had absorbed *The Baptist Union*, of New York; *The Christian Freeman*, of Chicago; and *The Free Baptist*, of Minneapolis. Its editors were John Buzzell, Samuel Beede, William Burr, George T. Day, Clarence A. Bickford and George F. Mosher. Dr. Mosher, who had edited the paper for twenty-two years, continued with *The Watchman* after the union of *The Star* with the Boston paper. He had been president of Hillsdale College and was a United States Consul abroad for several years. He was the last of this notable line of editors to pass away, and a fine tribute to him will be found in *The Watchman-Examiner* of that time. *The Morning Star* was a champion of reform, being pronounced in its utterances on slavery, temperance and prohibition. At the time of the Spanish-American and the Boer wars, Dr. Bickford, its editor, was strongly against war in any form. While informing its readers of current religious activities *The Star* made much of the “still waters” and “green pastures.” It is affectionately remembered by many of *The Watchman-Examiner* subscribers.

ZION'S ADVOCATE

Another Maine paper, almost as old as *The Morning Star* and quite as influential, was *The Advocate* or *Zion's Advocate*, as it was first called. This paper was founded by the Baptists in 1828. Dr. Adam Wilson was the first editor, his service covering a period of ten years. He was succeeded by Joseph Riker, who edited the paper until 1842 when Dr. Wilson was recalled. Later came Lewis Colby, S. K. Smith, J. B. Foster, and W. H. Shailer, all men of note in Maine. Dr. Shailer sold the paper in 1873 to Dr. Henry

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S. Burrage, a pastor in Waterville at the time of sale, who edited it for thirty-five years. Dr. Burrage was a veteran of the Civil War, a fact of which he was intensely proud. His refined, immaculately shaven, ruddy complexioned face was conspicuous for years in our annual meetings as recording secretary of one of our Mission Societies. *The Advocate* never missed an issue during its nearly 100 years of history making, although it came near it at the time of the great Portland fire.

The successor to Dr. Burrage in the editorship of *The Advocate* was Dr. Joseph Kennard Wilson, whose writings were marked by fluent brilliancy and quaint humor. He occupied the editorial tripod until the paper was merged with *The Watchman-Examiner*. Then Dr. Wilson served the latter paper, first in the Boston office, and then in New York as associate editor with Dr. Curtis Lee Laws until a short time before his death in 1925. He was a man of kindly and sunny disposition, and possessed the newspaper instinct in large degree.

NEW JERSEY BULLETIN

New Jersey and Pennsylvania each had papers that reached a considerable circulation. The *New Jersey Bulletin* was started and laboriously edited for years by Rev. Delevan Dewolf, secretary of the New Jersey State Convention. With a limited field this paper sought to cover the news from the churches, especially the New Jersey missionary churches, and gave a modicum of space to the activities of the general denomination. It is now edited by the Convention secretary, Dr. Charles E. Goodall.

THE NATIONAL BAPTIST

The National Baptist was published in Philadelphia from 1872 until it became a part of *The Examiner*. It was edited by Dr. H. L. Wayland, a son of Dr. Francis Wayland, long president of Brown University, who was one of the first Baptists to achieve a national reputation as a teacher and preacher. Dr. Wayland, the editor, never forgot his distinguished lineage. He had himself gained no small

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reputation as a teacher before he assumed his editorial duties. In his hands *The National Baptist* became for a time a decided success, but it fell on evil days. Its subscription list finally went by sale to *The Examiner*. For several years after its union with *The Examiner* Dr. Wayland was one of the contributing editors of the latter paper.

THE COMMONWEALTH

The Commonwealth had several years of fluctuating history before its list also came to *The Watchman-Examiner*. Among the early editors were Elmer Ehret, and J. S. James. The editorial writer for some time was Dr. J. Milnor Wilbur, now president of the Baptist Institute for Christian Workers, of Philadelphia. Afterwards Dr. Wilbur became editor in chief. He was succeeded by Rev. Henry W. Stringer, and he in turn by Dr. Howard Wayne Smith. The last editor was Rev. R. M. Hunsicker, who is now retired and living at Lewisburg, Pennsylvania. Mr. Hunsicker frequently contributes to *The Watchman-Examiner*.

THE JOURNAL AND MESSENGER

The Journal and Messenger was one of our great papers. It was started as *The American Messenger*, which was begun in Madison, Indiana, in 1843, with E. D. Owen as editor. It was at first a bi-weekly, but was afterwards changed to a weekly. In 1846 it was moved to Indianapolis. The *Baptist Weekly Journal of the Mississippi Valley* had been started in Cincinnati, Ohio, in 1831. Its editor was Dr. John Stevens, a New Englander by birth and education, but for fifty years a leader of Ohio Baptists. In 1834 the *Cross* had been annexed to it, under the title of *The Cross and Journal of the Mississippi Valley*. After seven years the publication office was moved to Columbus. Subsequently the name was again changed to the *Western Christian Journal*, and still later on removal back to Cincinnati, to the *Journal and Messenger*. Dr. George W. Lasher became the owner and editor in 1876. He was one of our outstanding editors, conservative to a degree, immovable in his convictions, a type of the strong men of an olden day! He made

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The Journal and Messenger a power in Ohio, and his editorship extended over a period of nearly half a century. When the movement to create a denominationally owned organ swept the Denver Convention the *Journal and Messenger* was one of the first papers to unite with *The Standard* to form *The Baptist*, which became the organ of the Convention. From 1887 Dr. Lasher had had as an associate Dr. G. P. Osborne.

THE MICHIGAN CHRISTIAN HERALD

The *Michigan Christian Herald*, published in Detroit, Michigan, was started as a State Convention enterprise. It was placed in the hands of a committee of which Rev. Andrew Tenbrook, a Detroit pastor, acted as editor, and R. C. Smith and S. N. Kendrick, as publishers. Rev. Miles Sanford also did editorial work on the paper. Professor Tenbrook was called to Kalamazoo College and Rev. J. Inglis succeeded him both as pastor and as editor. Then Rev. Marvin Allen bought the paper. On Mr. Allen's death the paper was consolidated with the *Christian Times*, of Chicago, Illinois, to make the *Standard*. In 1873, however, Rev. L. H. Trowbridge revived the paper and continued in the editorship until his death. For a time the paper was in charge of A. E. Finn, a Detroit layman, but like its predecessor this paper also went to the *Standard*, of Chicago.

THE STANDARD

The *Standard*, which was to become one of our leading Baptist journals, especially in several of the Western States, had its origin in 1853 when the subscription list of the *Watchman of the Prairies*, was purchased from Rev. Luther Stone by Dr. J. C. Burroughs, pastor of the First church, Chicago, who later was to become the first president of the old University of Chicago. A new paper was formed called *The Christian Times*, which was for several months edited by Dr. Burroughs, in association with Dr. Henry G. Weston, at that time the beloved pastor of the Peoria church, later the venerated head of Crozer Seminary.

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In November, 1853, Rev. Leroy Church and Dr. Justin A. Smith became joint proprietors and editors. Rev. J. F. Child was for a time one of the proprietors, but his interest in the paper was transferred to Edward Goodman, who with Leroy Church formed the publishing firm of Church and Goodman. Mr. Goodman continued his connection with the paper for many years, the firm becoming in later years Goodman and Dickerson. Dr. J. S. Dickerson was one of the editors at the time of his death.

His oldest son, J. Spencer Dickerson, a layman, assumed the editorship. He had notable editorial ability. He had much to do with the organization of the Northern Baptist Convention. Indeed, his paper became a Convention paper in his day, as it became a Convention organ in a later day. He was a clear and forcible writer, possessed balance and good sense, and extended the influence of the paper far beyond its local field. The paper in the meantime had absorbed the *Illinois Baptist*, of which Dr. H. J. Eddy, well known in the East, was editor; the *Witness* of Indianapolis, Indiana, Rev. M. J. Clark editor, the paper being then known as *The Christian Times and Witness*; and *The Michigan Christian Herald*, already mentioned. The name "*Standard*" was assumed when the last named paper was absorbed by it.

In this sketchy summary of *Standard* history we should not forget Dr. Justin A. Smith who was connected with the paper as editor or associate editor from 1853 until his death, a period of forty-three years. Dr. Smith had achieved distinction as a pastor in North Bennington, Vermont, and with the First church, Rochester, New York, before he became associated with Leroy Church in the Chicago enterprise. He was a chaste and elegant writer, a broad thinker and a humble Christian.

The *Standard* had an eventful history in its later years. When the editorial and business functions became onerous to him J. Spencer Dickerson sold his interests to Dr. Clifton D. Gray, a Harvard post-graduate, who edited the paper with vigor and scholarly insight until the Northern Bap-

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tist Convention decided at the Denver meeting that it must have a denominational organ. Dr. Gray obeyed the Convention's behest, sold his paper to the official board and retired to become president of Bates College.

THE BAPTIST

The *Standard* was then united to several other papers to form *The Baptist*. The new paper began with a combined subscription list, but never became largely successful as a denominational organ. It had a succession of editors, all appointed by a committee of the Northern Baptist Convention. Dr. Lathan A. Crandall, one of the leading forces in establishing the Convention, and a man of newspaper experience, was appointed as the first editor in chief. In succession came Dr. A. W. Cleaves, now pastor of the First church, Providence, Rhode Island; Rev. E. L. Killam, widely known for his editorial paragraphs on the first page of the paper; Dr. John A. Earl, pastor and educator, and Dr. U. M. Maguire, who wielded a trenchant pen, but one that did not always gain denominational response.

The subscription list of *The Baptist*, however, continued to dwindle and finally went to *The Christian Century*, an undenominational paper, after a committee of prosperous business men had for a time underwritten it and made an unsuccessful attempt to resuscitate the flagging denominational interest in a denominationally owned organ. The last editor of *The Baptist* was Dr. Robert A. Ashworth, who gave up a pastorate at Yonkers, New York, to assume editorial duties in Chicago, but who, with all his fine ability could not make the denominational organ with its modernistic leaning, go in these times of universal depression.

THREE STATE PAPERS

Indiana, Iowa and West Virginia have State papers that have continued to minister regularly to their subscribers through all the vicissitudes of these late years. The *Indiana Observer* has as its editor, Rev. T. J. Parsons. The *Iowa Record* is edited by Rev. H. H. Sadler. Job work in the

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printing plant helps to sustain this paper and make it a paying concern. The *Banner*, of West Virginia, edited by Rev. Earl B. Moyer, continues its existence.

THE PACIFIC BAPTIST

The *Pacific Baptist* suspended publication several years ago. Its last editor was Rev. J. A. Clarke, who had in large degree the newspaper sense. This paper was started by Dr. C. A. Wooddy, of Portland, Oregon, a giant in body and in heart, who retired from the editorship to become a district secretary of the Home Mission Society.

THE BAPTIST YOUNG PEOPLE'S UNION

The *Baptist Young People's Union* was started in Chicago while Dr. Frank L. Wilkins was secretary of the Baptist young people's organization. President John H. Chapman was the chief supporter of the *Union*. Its long time editor was Dr. W. H. Geistweit, one of our ablest men, who later had a wide pastoral experience, and who still lives in Los Angeles, California.

THE CHRISTIAN SECRETARY

Back to New England we must go once more in our survey, pausing in Connecticut for a brief review of *The Christian Secretary*. This paper was started in February, 1822, for the Connecticut Missionary Society. Later it was transferred to the Connecticut Convention. Among its early editors were Elisha Cushman, Sr., Gordon Robbins and Deacon Canfield. In 1837 it was united with the *Gospel Witness*, of New York, which movement gave rise to much dissatisfaction.

In 1838 Mr. Cushman resuscitated the paper. On his death his son continued it for two years. Norman Burr, a practical printer by trade, with Walter A. Williams and Almond A. Smith, edited and published it till 1850. In that year Mr. Burr became sole editor and proprietor. His editorial service covered a period of twenty-one years, ending at his death in 1861. He was mourned as a man of sterling worth. In 1876 Dr. S. Dryden Phelps became

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owner and editor. Dr. Phelps enlarged the paper, and edited it with meticulous care and ability for many years. He was succeeded by C. A. Piddock, under whom the subscription list was transferred to *The Examiner*.

THE WATCHMAN

Reference has already been made to the founding in 1819 of *The Christian Watchman*. This paper exists today as *The Watchman-Examiner* after the unbroken period of 114 years, making the latter paper the oldest Baptist journal in the United States as it is also at the present time the only Baptist paper of general circulation in the United States. *The Christian Watchman* was started in Boston by True and Weston. Mr. Weston, the editor, was the father of Dr. Henry G. Weston, of Crozer Theological Seminary, who was the editor of one of the papers that went into the making of *The Standard*, of Chicago. Thus the Westons, father and son, were among the earliest religious editors in American Baptist journalism.

The *Christian Watchman* soon passed into the hands of William Nichols, Deacon James Loring acting as its editor. On the retirement of Deacon Loring Rev. B. F. Farnsworth had charge of the paper for a few months. He was succeeded by Rev. Ebenezer Thresher, who served for three years. For the next ten years Rev. William Crowell was the editor and he extended the paper's influence and subscription list. Mr. Crowell was an extreme conservative, however, and much opposition to his position on the pressing questions that then divided Baptists, led to the founding in Worcester, Massachusetts, of the *Christian Reflector*, of which Cyrus Grosvenor became editor. In 1844 the *Reflector* was moved to Boston. Under the editorial management of Rev. H. A. Graves this paper also attained a large circulation. On Mr. Graves's retirement because of ill health, the paper passed to Dr. John W. Olmstead. In 1848 the two papers were united under the management of Drs. J. W. Olmstead and William Hague, and the name was changed to *The Watchman and Reflector*, a name that continued at its mast head for several years.

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The man who was longest connected with *The Watchman* and who had the most influence in shaping it was Dr. Olmstead. Of him Dr. E. F. Merriam, later one of *The Watchman's* editors, said in his article in the Centennial Number of *The Watchman-Examiner*: "He was never a leader of opinion, but he had an admirable sense of the atmosphere of the life of the common people in the churches. It is doubtful if any other editor ever received so few 'kicks' as Dr. Olmstead. He understood the minds of the average church members, male and female, and he gave them what they wanted. He printed the news, always with full recognition of the attractiveness of the personal element, and he wrote good-sounding, pious editorials that offended nobody and edified many. Consequently, he kept his subscribers and got a lot of money out of the paper."

Daniel F. Ford, widely known for his philanthropies and for his proprietorship of the *Youth's Companion*, was a partner of Dr. Olmstead, but they did not always agree. At one time Mr. Ford made Dr. Olmstead an offer to buy or sell, the sum named by Mr. Ford being such that he thought Dr. Olmstead could not by any possibility raise the money. To Mr. Ford's chagrin, Dr. Olmstead appeared on the last day of the option with the money to buy. Mr. Ford was so disappointed at the loss of *The Watchman*, says Dr. Merriam, that he cried.

Dr. Olmstead served the paper about thirty years. His successor was Dr. Lucius E. Smith who became editor in 1877. Dr. George E. Horr, afterwards president of Newton Theological Institution, edited the paper with marked ability from 1891 to 1904 and Dr. E. F. Merriam from 1901 to 1913 when it was united to *The Examiner* to make *The Watchman-Examiner*. The associate editor of *The Watchman* with Dr. Merriam, was Dr. Joseph S. Swaim.

THE EXAMINER

Of all the papers published in the North *The Examiner* had the widest and most determining influence. It still functions today after 110 years as *The Watchman-Examiner*.

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At one time it had a large circulation in the South, but the struggles of the Civil War left it without Southern support. Dr. William E. Hatcher, loved and revered by all Southern Baptists, once told the writer that he was long the Southern correspondent of the paper. Dr. J. William Jones, father of the Jones boys, famous as Baptist preachers, was another of its valued correspondents.

The Examiner began in 1823 as the *Baptist Register*. It was first a New York State Convention organ, fostered by the president of the Convention, Rev. Elon Galusha, of Whitesboro, and the secretary, Rev. Elijah F. Wiley. The publisher was Cephas Bennett, who afterwards became a foreign missionary. Its editor was Dr. Alexander M. Beebe, a man trained in the theory and the practice of the law. Dr. Beebe was the editor of *The Register* until shortly before his death in 1856, although the ownership had passed to his associate, Dr. Andrew Tenbrook. At his coronation it was said of Dr. Beebe that he was "one of the noblest and gentlest of men; of broad intellect, generous culture, child-like faith, and boundless charity." One needs only to look over the files of the *Register* to become convinced that his influence on the denomination was of incalculable value. For a time Edward Bright, then in the book business in Utica, was one of the publishers of this paper, the firm name being Bennett and Bright.

For a brief time, January to June, 1855, the *Register* was united with the New York *Recorder*, under the name of *Recorder and Register*. In June, 1855, the paper was purchased by Drs. Edward Bright and Sewell S. Cutting, and the name was changed to *The Examiner*. The early and middle nineteenth century was one of intense excitement and aggravated controversy concerning particularly slavery and the Bible Union. The former question it will be recalled had split the Triennial Convention in two parts, the South withdrawing to form its own Convention.

The New York *Recorder* had been purchased in 1850 by Dr. Martin B. Anderson and Dr. J. S. Dickerson, the latter later becoming associated with *The Standard*. It was a

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strong advocate of The American and Foreign Bible Society. After an editorship of three years Dr. Anderson withdrew to become president of the University of Rochester. His vigorous, courageous and carefully prepared editorials had tremendous influence and power in shaping the Baptist denomination of the North. Dr. Cutting became editor of the *Recorder* for a second time, on the withdrawal of Dr. Anderson, and continued it for two years until *The Examiner* was founded by him and Dr. Bright. Dr. Cutting was a clear thinker, a scholarly writer and an able man. He accepted in 1868 the chair of rhetoric and history in the University of Rochester.

In 1865 Dr. Bright purchased the *New York Chronicle*, which had been started by Dr. O. B. Judd in 1849, and bought in 1853 by Dr. J. S. Backus. The name was changed to *The Examiner and Chronicle*. For ten years the editor of *The Chronicle* had been Dr. Pharcellus Church. Under Dr. Church it had been an advocate of Bible translation as represented by the Bible Union. After Dr. Bright had purchased *The Chronicle*, Dr. Church retired, spending much of his time abroad. His children, however, had a minority interest in *The Examiner* until the consolidation of *The Watchman* and *The Examiner* in 1913.

DR. BRIGHT'S OVERWHELMING INFLUENCE

One can but wonder in our day at the overwhelming influence exerted upon the denomination by Dr. Edward Bright. Dr. MacArthur once referred to him as "the unconscious Baptist pope." Without knowing it, however, the denomination had long been preparing for just the kind of leadership that Dr. Bright possessed. For two generations at least factionalism had been at work, causing strife and dissension in churches and communities throughout the whole land. The denomination was now ready to try the temporarily unifying power of a dictator. And that dictator was Dr. Bright.

As an editor and as a dictator Dr. Bright had firmness of character, remarkable poise, good judgment and marvelous

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administrative ability. He had emotion and sensitiveness too, but the latter quality was studiously hidden from human eyes. Dr. Bright defined the limits within which a Baptist must act and still be called a Baptist. His strength in this respect also became his weakness. Sometimes, especially in his later days, he espoused the cause of men whom the denomination counted unworthy, and withheld his approval from men whom the denomination counted worthy. In this implacable attitude he made martyrs, and Baptists always have and always will love martyrs. In time these "forgotten men" became numerous enough to weaken his popularity. Although his influence continued it became changed and astonishingly circumscribed.

Two stories are often told of Dr. Bright that admirably illustrate his earlier strength and quickness of decision. At the annual meeting in Albany, New York, in 1853, of the Missionary Union of which Dr. Bright was then home secretary, the question of abandoning the Nellore mission was up for decision. Pointing to Nellore on the map, then the only station of the Telugu mission, Dr. Bright said: "There are many to care for the brilliant constellation in Burma, but who will care for the lone star?" Dr. Samuel Francis Smith who heard this remark went home and that night wrote that undying hymn:

Shine on, "Lone Star," thy radiance bright
Shall spread o'er all the Eastern sky.

In the morning when the Missionary Union met Dr. Smith read his poem, and the Telugu Mission was saved. What the Lone Star Mission afterwards became is known of all Baptists.

The second story concerns Baptist missionary work in Africa. When Dr. and Mrs. H. Grattan Guinness asked the Union to take over their mission on the Congo intense opposition developed. The fear was that it would take support from other missions. Dr. Bright was among those opposing. The action of the Union on African missions hung in the balance and with Dr. Bright opposed was likely to have few friends and advocates. Just at that critical

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time Dr. Sims from the Congo providentially arrived in Boston and with Dr. A. J. Gordon he hurried to New York, and interviewed Dr. Bright at his New York office, with the result that *The Examiner* became the hearty advocate of African missions. Opposition from that time practically ceased. Dr. Bright's decision in both cases brought about untold results.

THE CHRISTIAN INQUIRER

During Dr. Bright's last years or shortly after his death *The Examiner* acquired the *National Baptist*, *The Evangel*, and *The Christian Secretary*. *The Christian Inquirer*, which had been formed by the union of the *Baptist Weekly*, the *Gospel Age* and several other smaller papers, was united to *The Examiner* in 1894, under a mutually satisfactory agreement as to the rights and privileges of the two sets of editors.

After Dr. Bright's death *The Examiner* was edited by Edward Bright, Jr., Dr. Henry C. Vedder, Drs. Thomas O. Conant and John B. Calvert. Then it was sold to Dr. Curtis Lee Laws, and later united with *The Watchman* to make *The Watchman-Examiner*. It is now the only Baptist paper of general circulation in the North.

PERSONAL IMPRESSIONS

My connection with the paper began at the very start of *The Christian Inquirer* in February, 1888, and covers associations with Editors Calvert, Edward Bright, Jr., Thomas O. Conant, Curtis Lee Laws, and Austen K. deBlois. Dr. Calvert had combined *The Baptist Weekly* of which Dr. A. S. Patton was editor, *The Gospel Age*, Dr. R. T. Middleditch editor, and several other papers to make the *Inquirer*. Associated with him were Dr. Middleditch as assistant editor, and Drs. John Humpstone, L. A. Crandall, R. S. MacArthur, D. C. Eddy, and others as contributing editors. Later Dr. Lemuel Moss was added. In 1894 this paper, although it had been successful in its public appeal, was united with *The Examiner*, then managed by the estate of Edward Bright.

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Dr. Henry C. Vedder, who had been editorially connected with *The Examiner* for several years, had gone to Crozer Seminary, but he was still remembered for his pure and unstilted English and for his loyalty to the memory of Dr. Bright. Dr. Calvert continued his editorial work after the union. It can be said of him that few men in the profession had a finer sense of what a newspaper should say and of how it should say it. He also knew the value of artistic line and mass in the makeup of a paper, a quality that had much to do with the popularity of *The Christian Inquirer*.

The Bright estate after a period of haphazard and experimental management sold *The Examiner* to the two sons of Dr. Wheelock H. Parmly, for many years a pastor in Jersey City. The one son, Duncan C. Parmly, was president of a bank in Wall Street. The other, Randolph Parmly, was a prominent New York attorney. They in turn after another period of desultory and vacillating management sold the controlling interest to Dr. Thomas O. Conant. Although Dr. Conant did not have a college education he is to be counted as one of the most scholarly men who have ever been connected with the paper. In the last decade of his life he took up the study of the Spanish language and mastered it. Dr. Conant was one of the smoothest and most rhetorically correct of all *The Examiner* editors, but the paper had lost its public appeal and failed to gain the necessary denominational support. In 1913 it passed, with all its interests, into the hands of Dr. Curtis Lee Laws and his board of trustees.

Of Dr. Laws's superb editorial ability the present *Watchman-Examiner* speaks in these severely winnowing days. He possesses untiring energy, intellectual acumen, unusual versatility and a ready faculty of measuring and managing men. What he writes is read, even by those who disapprove of his pronounced theological views. Under its several editors *The Watchman-Examiner* has always occupied a conservative position on theological questions. Under Dr. Laws's management the paper has urged with vigor and reiterative consistency the old-fashioned Baptist doctrines

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of inspiration of the whole Bible, the virgin birth, the resurrection of Christ, and the second coming of Christ.

For a period of two years, during the illness of Dr. Laws in 1925-27, Dr. Austen Kennedy de Blois became co-editor. Dr. de Blois had occupied several of our most important pastorates, and he added to his pastoral reputation by his editorial writings. Dr. de Blois resigned to accept the presidency of The Eastern Baptist Theological Seminary, in which position he has won high honor, bringing that institution from comparative newness to a foremost place among educational institutions of its kind.

MISSIONS

Prior to 1910 each of our national missionary societies had its own magazine or organ. In that year these were all united to form *Missions*, under the editorship of Dr. Howard B. Grose, who prior to that time had been editor of *The Home Mission Monthly*. This united magazine had large success under Dr. Grose's management. After an editorship covering about twenty-three years, he recently retired, and Dr. William B. Lippard succeeds him.

CONCLUSIONS

This article seems to be a mere catalogue of dead or dying papers due in large part to a lack of financial support. In many cases it is just that. But several of these mergers were not due to insufficient financial support. They came about rather from the sincere conviction that the interests of the kingdom would be better served by one paper than by two or more in the same field. Notably among these was the union of *The Christian Inquirer* and *The Examiner* in 1894 and *The Watchman* and *The Examiner* in 1913. Denominational interest, of course, is not what it should be. No list should be allowed to drop below 20,000. Advertisers are peculiarly alive to their own interests and not accustomed to consider any paper with less than that number of subscribers. Advertising, which made the old *Examiner* so prosperous, has utterly changed in the last generation. Semi-literary journals of immense circulation now

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go into every home. By one contract the advertiser reaches families that could be reached in former days only by appearing in half a dozen publications. The advertiser does not get better results, but he gets them with less bother and less effort. In one of the earliest editions of *The Examiner*, Dr. Bright asked that 1,000 new names be added to his subscription list that it might be rounded out to an even 20,000. He got them, and more too, for his list became one of the largest in the history of religious journalism the world over. And he got as a consequence the advertising. Would that those days might be revived in our time!

Study or Office?

A MAN who has been in intimate contact with ministers and churches for more than a full generation, asserts that the function of the ordinary minister has changed. He said recently: "Many of our ministers do not read or think as much as they ought to do. The people always used to speak of the pastor's study; now they almost invariably speak of the pastor's office." This altered designation is more significant than one might suppose. The entire organization and program of the local church would seem to have pivoted from a spiritual basis to a commercial basis, while matters of culture are entirely out of court. Instead of his hours of quiet consultation the pastor has his definite business appointments. The good-natured critic whom we are quoting ended by saying: "Ministers are still obliged to read some books, and consult commentaries in order to prepare their sermons. But they lack the literary passion, the joy of learning, the zest of enrichment of the inner life. Who would dare, in speaking of them as a class, to describe them as wide readers of the best literature, as broad and productive thinkers, as men of rich and varied culture." This criticism may be severe, but it contains food for reflection. The modern minister needs to "think on these things." The sublime teachings of Christianity and the glories of our faith should constantly compel his best thinking.

Browning's Assurance of God

BY REV. JOHN H. MASON, D.D.

CERTAINTIES in a world of change must mean, primarily, God. "All things suffer change save God the Truth."¹ God is the supreme Certainty. If there be no God there is no certainty, and we are launched in a world of change, a world of chance indeed, without chart or compass or rudder or anchor. But having God, we have the one fundamental and indispensable certainty.

Even so, of what avail is God if men cannot find Him? And there are philosophers who tell us that here is the one dark fact which shadows all human existence. What better than no God is a God unknowable? But a world of intelligence must mean an intelligent source, and he who makes a world of intelligence is not likely to veil Himself so darkly that the intelligence of which He is the source fails to function in this its most essential and most rewardful task.

"Earth changes, but thy soul and God stand sure!"² Never has this old world been so rocking with change as during the past few years; and now that an era of sane peace has supplanted an era of delirious war, the world may witness revolutions not more sudden but more significant and more lasting than any which have gone before. In the midst of revolutions, whether of war or of peace, the world wants God. And it wants no dream of a sentimental visionary, no tentative guess of a complacent theorist; but it wants a virile soul who knows, and a trumpet voice which thunders: GOD. It wants Robert Browning.

Let us then listen to the Voices which spoke to him, and which he transmits to us, concerning God. First, Voices from within—the Human Soul. Secondly, Voices from without—the World of Nature. Thirdly, Voices from

¹ "A Death in the Desert."

² "Rabbi Ben Ezra."

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above—the Heaven-sent Word. Lastly, Voices from beyond—the Larger Life which conquers Death.

I. VOICES FROM WITHIN: THE TESTIMONY OF THE HUMAN SOUL

In the sublime epic which opens the Book of Genesis, the first word is: "In the beginning God created." No philosophical discussion on the existence of God; no gelatinous hypothesis which might perchance harden into substance or which might dissolve like the mists of the morning; no declaration, even that there is a God. "In the beginning God created," as if man already had within himself the consciousness of God. So it is that the great prophets and poets and seers of any age assume in man the consciousness of God. It is intuition, to be confirmed by the later experience and the fuller revelation; intuition which anticipates knowledge and outruns proof. And the prophet, the poet, the seer whom we are considering today, is no exception to that rule. He never tries to prove the existence of God. Rather he assumes the universal intuition, and thence advances, as did the prophets of old, through the fuller revelation to the ever-deepening conviction.

"I know that He is there, as I am here,
By the same proof which seems no proof at all,
It so exceeds familiar forms of proof."

If we go back to Browning's youth, for he was only a youth of twenty when "Pauline" was published, we find that:

"I have always had one lode-star; now
As I look back, I see that I have halted
Or hastened as I looked toward that star,—
A need, a trust, a yearning after God."

Come down now to the maturer years in which he wrote "Christmas Eve."

"In youth I looked to the very skies,
And probing their immensities,
I found God there, His visible power;
Yet felt in my heart, amid all its sense
Of the power, an equal evidence
That His love, there too, was the nobler dower."

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Once more:

"Take all in a word: the truth in God's breast
Lies trace for trace upon ours impressed:
Though He is so bright and we so dim,
We are made in His image to witness Him." ³

Or for a final word on this point, take these lines from "Johannes Agricola":

"There's heaven above, and night by night
I look right through its gorgeous roof;
No suns nor moons though e'er so bright
Avail to stop me; splendor-proof
I keep the brood of stars aloof;
For I intend to get to God,
For 'tis to God I speed so fast,
For in God's breast, my own abode,
Those shoals of dazzling glory, passed,
I lay my spirit down at last."

Leaving now this inborn conviction, (or impression if conviction is too strong a word), let us advance to what may be termed the more tangible phases of revelation, as they presented themselves to Robert Browning.

II. VOICES FROM WITHOUT: THE WORLD OF NATURE

Nature is of course, the first Book which speaks of God. When man is born it is waiting for him; at every step of his earthly journey it accompanies him. Yet many are blind to Nature's highest meaning; and to some there is no divine note in the music of the spheres. But to a soul like that of Browning, Nature is all aflame with God.

There are poets pagan, poets pantheistic, poets agnostic, who give us beautiful pictures of this world of nature. They are gifted with the artistic sense; to that sense nature appeals, and out of that sense they speak. Matthew Arnold is one. His verse is beautiful but it is cold, like a cloudless night in an Arctic sky; frosty like the drifting ice-floes sparkling under the chill moon; classic, fair as a Greek statue, and as perfect as the chiseled marble—and as cold. An even truer and more exquisite artistic taste than that of Arnold, was that of Shelley. What more perfect in all

³ "Christmas Eve."

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literature than Shelley's "Cloud"? But the one poet reached no deeper into the heart of Nature than the other. And the same of Byron. A man who hated his fellow-man as much as he loved nature, could hardly be expected to see in nature a God who loved all mankind. Add the name of John Keats. Add that of Dante Gabriel Rossetti. He spreads warmer colors on the canvas to be sure; his atmosphere is Italian rather than Arctic; his work is impressionistic but it is not spiritual. Swinburne is another who can paint beautiful pictures in words. But with him coördination is lacking. He is not merely agnostic but histrionic—and often incomprehensible. He is the cubist artist among poets of the nineteenth century.

There is another class of poets, to whose mood nature speaks. They also give us pictures which are not only beautiful but appealing, perhaps because the mood of the writer speaks to a mood of our own. For example bereavement has come. A peculiar tenderness trembles in the heart. The world without looks dark because there is darkness within. The joy of nature yesterday when the heart was blithe, has given place to a peculiar melancholy today when the heart is sad. The day is one of unbroken rain perhaps. Nature weeps with us. Or we look on an autumn landscape, flooded with sunshine yet poignant with the pathos of the dying year. Tennyson felt it:

"Tears, idle tears, I know not what they mean,
Tears from the depth of some divine despair
Rise in the heart, and gather to the eyes,
In looking on the happy Autumn fields,
And thinking of the days that are no more." ⁴

It is what Ruskin calls the "pathetic fallacy." Of course the phrase itself conveys Ruskin's own unfavorable opinion of poets of this class, poets of the passing mood, as they may be called. He recognizes only two classes of poets, the Creative and the Reflective. In the second class he names Wordsworth, Keats, and Tennyson. And he closes his chap-

⁴ Tennyson: "The Princess."

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ter with this illustrative quotation from Tennyson's "Maud":

"There has fallen a splendid tear
From the passion-flower at the gate.
She is coming, my dove, my dear;
She is coming, my life, my fate;
The red rose cries, 'She is near, she is near';
And the white rose weeps, 'She is late';
The larkspur listens, 'I hear, I hear';
And the lily whispers, 'I wait.'"

Ruskin would say: Of course, it's all absurd because the red rose doesn't cry; and the white rose doesn't weep; and the larkspur doesn't listen; and the lily doesn't whisper; and as for that passion-flower at the gate, it never shed a splendid tear, or anything else except its bloomin' petals. But read that stanza to a member of the Junior class in the University who spent last evening in a drawing-room with Maud, and see what he says about it. He would tell you that it was real poetry; or if I may quote his exact phraseology he would say: "Some poem, that." Now whose verdict shall stand? Ruskin has maturity of judgment but is withal rather crabbed. The undergraduate has youth and inexperience—but oh, what an evening that was! How shall we judge between them? Perhaps it will depend upon our own mood and our own particular sentiment toward—Maud.

At all events you find no "pathetic fallacy" in Browning. Browning belongs to Ruskin's first class, the Creative poets, although Ruskin does not carry his list beyond Shakespeare, Homer and Dante. No pathetic fallacy, I say, in Browning. Once in a while you think it is coming. For example in those reminiscences which came thronging in "By the Fireside":

"A moment after, and hands unseen
Were hanging the night around us fast;
But we knew that a bar was broken between
Life and life; we were mixed at last
In spite of the mortal screen.

"The forests had done it; there they stood;
We caught for a moment the powers at play;

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They had mingled us so, for once and good,
Their work was done—we might go or stay,
They relapsed to their ancient mood."

So I say, Browning, one of the great poets of nature, does not read his transient mood into nature and then revel in the reflection thrown back upon his own spirit. Rather he finds in nature a divine mood; and nature speaks to him of that. Looking into the face of nature, he looks straight into the face of God; and the majestic power which moves through nature is a divine power. No dilettanteism possible to a poet like that. The everlasting strength of the mountains is in his verse and the sweep of the infinite sky, because in touch with nature, he is in touch with the infinite spirit which breathes through nature.

"Earth's most exquisite disclosure, heaven's own God in evidence."⁵

The difference between the poet who merely loves nature's pictures and the poet who sees, hears, tastes, feels God in nature is as wide as the world. To the one, nature is fair but dumb; to the other, she is vibrant with music. There are musicians whose execution is faultless—beyond criticism; "faultily faultless, splendidly null." There are other musicians whose execution you never think of because there is a great spirit, why not say a divine spirit, throbbing through their music.

"Who taught you to play," asked the king of Ole Bull. "The mountains of Norway, your majesty." Browning was a musician too; he could have understood that. And Mozart said that when he saw a grand mountain or a wonderful piece of scenery, it said to him, "Turn me into music, play me on the organ."

"God has a few of us whom he whispers in the ear."⁶

Browning's presence in nature is a good deal more than Wordsworth's "presence that disturbs us with the joy of elevated thoughts." Wordsworth never gets much beyond

⁵ "La Saisiaz."

⁶ "Abt Vogler."

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that. Indeed it took him a long time to get as far as that. For in youth, he tells us, he had

"No need of a remoter charm,
By thought supplied, or any interest
Unborrow'd from the eye."

But now

"I have learn'd
To look on Nature, not as in the hour
Of thoughtless youth; . . .
And I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man."

Wordsworth, I say, reading the book of nature, never got much beyond a presence that disturbed him with the joy of elevated thoughts. His process of development was interrupted there, and was never completed. He never found in nature, unmistakably, God. It was not much better than pantheism, albeit a higher pantheism than Goethe's.

But to Browning, Wordsworth's vague "presence that disturbed" was the divine Being Himself. No pantheism. To him as to Elizabeth Barrett

"Earth's crammed with heaven,
And every common bush afire with God."

Nature was the first book of revelation. Its voice, whether silent or thunderous, the voice of Deity itself.

There is another consideration which emphasizes this thought still more emphatically. It is found in the circumstance that Browning was born in 1812; and that he spent the formative years of his life and of his thinking in the first half of the nineteenth century. It was like ours an age of scientific materialism, and more than ours an age of pessimism. As someone has said: "The nineteenth century began with a wail of despair. Humanity had lost its faith in God." Deism with insistent voice was claiming the right of way. Reason had mounted the throne and was crushing faith underfoot. Comte was declaring that Science would

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conduct God to the frontier of the universe and politely bow him out. The poets of that day, many of them, were willingly or unwillingly, yielding to the Zeitgeist. Matthew Arnold, ten years Browning's junior, on the beach at Dover, with the sea calm and the tide full, mournfully sang:

"The sea of faith
 Was once, too, at the full, and round earth's shore
 Lay like the folds of a bright girdle furled.
 But now I only hear
 Its melancholy, long, withdrawing roar,
 Retreating, to the breath
 Of the night-wind, down the vast edges drear
 And naked shingles of the world." . . .

"The world
Hath really neither joy, nor love, nor light,
Nor certitude, nor peace, nor help for pain."

Born into an age of scientific materialism, Browning was familiar with the science of his day, its theories, its deductions, its conclusions, its confirmations. The theory of Evolution was beginning to take shape in the minds of men. Browning's life and the lives of Darwin, Huxley and Wallace ran side by side. The theory of materialistic evolution came as a kind of staggering blow to many of the philosophers and preachers and poets of the nineteenth century. But not to Robert Browning. Darwin's epoch-making "Origin of Species" was not given to the world until 1859. Of it Browning said, in a letter to a friend. "All that seemed proved in Darwin's scheme was a conception familiar to me from the beginning." And that this opinion was not formed after the event is clearly proved by these lines from "Paracelsus," written a quarter century before Darwin's great book saw the light:

"Thus he dwells in all,
 From life's minute beginnings, up at last
 To man—the consummation of this scheme
 Of being, the completion of this sphere
 Of life

And, man produced, all has its end thus far:
But in completed man begins anew
A tendency to God."

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In other words, here is a doctrine of evolution, not materialistic but Christian—fairly interpreted an anticipation of the Darwinian hypothesis but on larger lines, beginning let us say where Darwin began, but with no stopping place short of the bosom of God.

"Thence shall I pass, approved
A man, for aye removed
From the developed brute; a God though in the germ."⁷

So the doctrine of Evolution naturally could not fetter the faith of a soul with a vision which was spiritual.

"August anticipations, symbols, types
Of a dim splendor ever on before."⁸

Thus it may be seen that the materialistic thought of his time did not confuse the poet's thought or dim his vision of God as he walked in the cool of the day amid the shadowy aisles of the great temple of nature.

"Why, where's the need of Temple, when the walls
O' the world are that."⁹

"O world, as God has made it! All is beauty."¹⁰

. . . "unless God send His hail
Or blinding fire-balls, sleet or stifling snow
In some time, his good time, I shall arrive."¹¹

"Never fear but there's provision
Of the Devil's to quench knowledge, lest we walk the earth in rapture!
Making those who catch God's secret, just so much more prize their capture."¹²

"I but open my eyes—and perfection, no more and no less,
In the kind I imagined, full-fronts me, and God is seen God
In the star, in the stone, in the flesh, in the soul and the clod."¹³

Or instead of God's fair perfection it may be God's righteous wrath burning its way through the thunderstorm to the guilty hearts of Ottima and Sebald:

"Buried in woods we lay, you recollect;
Swift ran the searching tempest overhead;

⁷ "Rabbi Ben Ezra."

⁸ "Paracelsus."

⁹ "Dramatis Personæ: Epilogue."

¹⁰ "Guardian Angel."

¹¹ "Paracelsus."

¹² "Cristina."

¹³ "Saul."

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And ever and anon some bright white shaft
Burned through the pine-tree roof, here burned and there,
As if God's messenger through the close wood screen
Plunged and replunged his weapon at a venture,
Feeling for guilty thee and me."¹⁴

Tennyson, like Browning, was a student of science as he was a passionate lover of nature. But Tennyson became confused amid the tumult of the discordant voices of his time. He believed in God to be sure, but he was not quite sure what he believed of God. His soul oscillated between faith and doubt. The idea of natural law sometimes got between him and God. His faith often shaded down toward doubt. And in that uncertain No Man's Land his spirit groped—yet hoped.

"I falter where I firmly trod,
And, falling with my weight of cares
Upon the great world's altar stairs
That slope through darkness up to God,
I stretch lame hands of faith, and grope,
And gather dust and chaff, and call
To what I feel is Lord of all,
And faintly trust the larger hope."

Nothing like that in Browning.

"If I stoop
Into a dark, tremendous sea of cloud,
It is but for a time; I press God's lamp
Close to my breast; its splendor, soon or late,
Will pierce the gloom; I shall emerge some day."¹⁵

Where Tennyson groped, Browning grasped. Science might advance to the frontiers of the material universe and declare that its task was done and its voice final. But Browning would say: When you have advanced as far as that you have merely discovered and formulated the great laws, or methods, through which a Supreme Intelligence is not blindly but intelligently working.

"But here is the finger of God, a flash of the will that can,
Existent behind all laws: that made them, and, lo, they are."¹⁶

¹⁴ "Pippa Passes."

¹⁵ "Paracelsus."

¹⁶ "Abt Vogler."

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Your task finished? It is only begun. Eternal matter, or spontaneous generation, or a fortuitous concourse of atoms? Human reason cannot accept any of them. But God the Creator and God the indwelling presence and power—Browning could rest in that. And so he became in the midst of that early groping nineteenth century, a prime factor in the rediscovery of God. Amidst the play of Nature's forces or under the spell of Nature's ineffable charm, he was thinking God's thoughts after Him.

Across all the dark ages he could clasp hands with the ancient Hebrew poet:

"Thou who coverest thyself with light as with a garment;
Who stretchest out the heavens like a curtain:
Who layeth the beams of his chambers in the waters;
Who maketh the clouds his chariot;
Who walketh upon the wings of the wind."

Of course we must not overlook the fact that a great poet like Browning, or a great dramatist, puts into the mouth of a witness whom he may summon, not his own convictions but the convictions of the witness. At the same time when one examines and analyzes the entire product of a poet's mind, he must get some kind of a trustworthy impression of the conviction which underlies and antedates all expression. And Browning's nature-poems as they may be called, are vibrant with God.

We have advanced as far as the realm of natural religion; and we have found in Browning a most reverent worshipper at nature's shrine. We have noted a contrast between him and other of the foremost poets of his time. Of course this is not to say that Browning was a pioneer in the field of natural religion. Primitive races generally with no book but the Book of Nature, have discovered in nature the play of a spirit, or of spirits, unseen by the natural eye. Before ever the Book or the missionary found him, the North American Indian worshipped the Great Spirit.

The ancient fire-worshippers worshipped not the fire in itself, but the fire as a symbol of the deity or of the two opposite creative powers which the Parsees recognized as

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supreme. When the representatives of the proud free Aryan race came marching down over the "roof of the world" into India, a thousand or fifteen hundred years B. C., they were chanting the Vedic hymns, the oldest Sanscrit writings now in existence; and while most of these hymns are pantheistic, some of them, such as the Hymn to the Unknown God, are as purely monotheistic as a psalm of David.

But while Browning was no pioneer in the realm of natural religion on the one hand, on the other hand he could not pause as many a modern poet has paused on the outer frontier of natural religion. And this brings us to the third division of the subject.

III. VOICES FROM ABOVE: THE HEAVEN-SENT WORD

There is another Book than the Book of Nature which speaks of God. That Book also Browning read and knew and accepted. There are more than five hundred references to the Bible in "The Ring and the Book" alone. And the great central doctrine of the Scriptures, the supreme revelation of God in Christ, shines like a pillar of fire in Browning's verse.

"I say, the acknowledgment of God in Christ
Accepted by thy reason, solves for thee
All questions in the earth and out of it,
And has so far advanced thee to be wise."¹⁷

In the gift of Christ, Browning discerned most clearly the supreme divine attributes. Around two poles the poetry of Browning revolved: the doctrine of power and the doctrine of love. In a letter to a correspondent, written in 1876, the poet said: "It is a great thing—the greatest, that a human being should have passed the probation of life, and sum up its experience in a witness to the power and love of God."

"I have faith such end shall be:
From the first, Power was—I knew.
Life has made clear to me
That, strive but for closer view,
Love were as plain to see."¹⁸

¹⁷ "Death in the Desert."

¹⁸ "Reverie."

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If nature unmistakably proclaimed the power of God, Christ revealed essentially the love of God.

"Thou hast no power nor may'st conceive of mine,
But love I gave thee, with myself to love,
And thou must love me who have died for thee."¹⁹

A God of power, destitute of love, is a cruel tyrant and must be propitiated by the worshipper. A God whose love is as fundamental and as far-reaching as his power, is a God whose love inspires love on the part of the worshipper. God no longer needs to be propitiated by the trembling suppliant because perfect love casteth out fear.

"For the loving worm within its clod
Were diviner than a loveless god
Amid his worlds, I will dare to say."²⁰

So the knowable God, known in part through intuition, in larger part through nature, is known in largest part through Jesus Christ. Man's knowledge of God is a progressive achievement of the spirit. Nature had revealed the power of God, but man could not be satisfied (nor could God be satisfied) until man had known the love of God.

"God thou art Love, I build my faith on that."²¹

"This man so cured regards the curer, then,
As—God forgive me! who but God Himself,
Creator and sustainer of the world,
That came and dwelt in flesh on it a while! . . .
The very God! think, Abib; dost thou think?
So the All-Great, were the All-Loving too."²²

But Christ brought more than the vision of love in the heart of God; he brought to man the realization of that vision in his own heart. He came that by the transformation of man he might transform the world. And the only force which can transform a selfish world is love. So He lived among men the life of love which meant perpetual sacrifice, self-forgetting, self-giving. In that hard pagan world he began the work of its transformation by gathering a few humble men about Him, and teaching them, not so much

¹⁹ "Epistle."

²⁰ "Christmas Eve."

²¹ "Paracelsus."

²² "Epistle."

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by precept as by example, the unsuspected and conquering power of humility and love.

"For see! Himself conceived of life as love,
Conceived of love as what must enter in.
Fill up, make one with His each soul He loved."²³

The Egyptian Book of the Dead, in the Ritual of the Last Judgment, represents a soul crying out "I have won for myself God by my love." Not so the teaching of our sacred Book. There God by His own love wins man to Himself.

A God, supreme, yet loving, manifest through Christ, the friend of man, is a God accessible, sympathetic in all the woes of human life. Hence a God who hears prayer. Thus a mortal man may reach the source of infinite power and may draw it down into his own life. One remembers the barbaric tyrant, who, exasperated without cause, by the meanest of his subjects who was friendless, powerless, sought to destroy him:

"I set my five wits on the stretch
To inveigle the wretch."

but he was baffled again and again.

"So, I soberly laid my last plan
To extinguish the man.
Round his creep-hole, with never a break,
Ran my fires for his sake;
Overhead, did my thunder combine
With my under-ground mine:
Till I looked from my labor content
To enjoy the event—
When sudden . . . how think ye, the end?
Did I say 'without friend'?
Say rather, from marge to blue marge
The whole sky grew his targe
With the sun's self for visible boss,
While an Arm ran across,
Which the earth heaved beneath like a breast,
Where the wretch was safe pressed!
Do you see? Just my vengeance complete,
The man sprang to his feet,
Stood erect, caught at God's skirts, and prayed!
—So, I was afraid!"²⁴

²³ "Death in the Desert."

²⁴ "Instans Tyrannus."

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Christ bringing unto man, day by day, the vision of the heart of a God who loves. I do not say that nature never taught the love of God. Yet her revelations came like fitful glints of sunshine on a dark November day. But the steady light of the knowledge of the glory of God shone in the face of Jesus Christ.

And if anything were yet needed, THE CROSS. Nature's page at the best was blurred with interrogation points, but the voice of the Cross rang clear. How men, since Calvary, have drowned the testimony of the Cross and have confused the tired heart of humanity and have stifled its panting faith by a tumult of many voices as to theories and methods of atonement. Browning's theology may not have been yours or mine; but for him nothing could obscure the transcendent fact of Christ—revealing ever, whether living or dying, the loving depths of the heart of God. That fact stood. It could never be ignored. And it was more than an outstanding fact, lifted like a memorial shaft, on the shores of history. It had immortal life in it, and immeasurable power. It was the perpetual dynamic of divine love. Christ in the home at Bethany, Christ in the presence of the Magdalen, Christ at the bier of the widow's son, Christ on the Cross at Calvary—the same great lesson all the way.

"That one Face, far from vanish, rather grows,
Or decomposes but to recompose,
Become my Universe that feels and knows."²⁵

"That face," said Mr. Browning to Mrs. Orr, his biographer, "that face is the face of Christ; that is how I feel Him."

"My Universe that feels and knows." So Christ was to him more than a revealer of God, more than an intermediary; he was supremely, the God-sent Friend of man. Nothing less than such a friendship would satisfy the infinite longing of the human soul.

"My Universe that feels and knows"—not dead, then, far hence, "in the lorn Syrian town, where on his grave

²⁵ "Dramatis Personæ: Epilogue."

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with shining eyes, the Syrian stars look down"—not dead, but forever alive and forever the Friend of man.

But it comes closer yet. Man hopes yet trembles. He wants a still more unmistakable assurance that there can be no mistake. The divinely sent daysman doubtless knows God; but does he know me? God is so strong—and so far away; I am so far away—and so weak. I want a friend who can understand my weakness, who is weak like myself, yet somehow, like God, strong.

"'Tis the weakness in strength that I cry for! my flesh that I seek
In the Godhead! I seek and find it. O Saul, it shall be
A Face like my face that receives thee; a Man like to me,
Thou shalt love and be loved by forever: a Hand like this hand
Shall throw open the gates of new life to thee! See the Christ stand!"²⁶

The Gates of New Life. Through those gates we enter upon the final stage in Browning's conception of man's knowledge of God.

IV. THE VOICES FROM BEYOND: THE LIFE WHICH CONQUERS DEATH

The final stage. But can anything transcend the Cross? No. Yes. The Cross the climax of revelation to man, here. But another life! What about that? When Shelley writes of death, he puts at the head of his poem that hopeless wail of the old sceptic: "There is no work, no device, nor knowledge, nor wisdom, in the grave, whither thou goest." Goethe did better than that. He believed in immortality "because nature wasted no power." But we have higher authority than either which tells us that this corruptible must put on incorruption and this mortal must put on immortality. Robert Browning accepted that teaching. To him, that was living truth.

I think one does not go too far when he asserts that the doctrine of immortality is not as vital in the thought of the men of our time as it once was. In a grossly materialistic age the things of the spirit are denied or disregarded. In a sceptical age, outward and unmistakable proofs are demanded for every declaration of faith. In other words,

²⁶ "Saul."

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faith, in order to establish itself, must annihilate itself. To prove its claim, it must disprove its own nature. So irrational is Rationalism.

But Browning had in himself, to begin with, that instinct for immortality which is, we may believe, peculiar to the human soul.

"What's time? Leave Now for dogs and apes, Man has forever."²⁷

"Must in death your daylight finish? My sun sets to rise again."²⁸

"No work begun, shall ever pause for death."²⁹

"Things learned on earth, we shall practice in heaven."³⁰

"God is, and the soul is, and, as certain, after death shall be."³¹

"And this first life claims a second, else I count its good no gain."³²

Was it not natural then, that in that most musical and most pathetic of all Browning's poems, "Evelyn Hope," this assurance of immortality should crowd its way insistently through all the shadows of death?

"Beautiful Evelyn Hope is dead!

I loved you, Evelyn, all the while!

My heart seemed full as it could hold;

There was place and to spare for the frank young smile,

And the red young mouth, and the hair's young gold.

So hush,—I will give you this leaf to keep;

See, I shut it inside the sweet cold hand!

There, that is our secret: go to sleep!

You will wake, and remember, and understand."

But there was more than an instinct for immortality—there was the deathless claim of love. Love, quite another thing from the sentimental flame which may burn in the heart of a mature man for a young girl like Evelyn Hope. Love, the supreme, the immortal passion. What right has death to thrust itself between two souls, bound together by the divinest ties of which we have any knowledge, any conception even? Two souls, the most perfect human unit in the universe, because no single soul finds in itself the unit of completeness. But two souls, drawn to one another by that mysterious force, strong as death, which in each claims the other, and lives for the other, and finds its

²⁷ "Grammarian's Funeral."

²⁸ "At the Mermaid."

²⁹ "Ring and the Book."

³⁰ "Old Pictures."

³¹ "La Saisiaz."

³² "La Saisiaz."

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heaven in the daily self-sacrifice to the other—what right has Death to sunder that bond beyond all repair? Then the universe itself would seem to be a mistake.

But if the daily necessary separations imposed by the exigencies of business or of professional life, or of philanthropy only add zest to the evening reunion when the day is done; and if that reunion is a symbol or type, of a final reunion, when all the exigencies and tragedies of life are spent, then the universe rights itself again; and love, that divine hunger of the soul, may be eternally satisfied. And in that immortal love which is from God, now in its perfect flower and fruitage shall be recognized the heart of God.

"Fear death?—to feel the fog in my throat,
The mist in my face,
When the snows begin, and the blasts denote
I am nearing the place,
The power of the night, the press of the storm,
The post of the foe;
Where he stands, the Arch Fear in a visible form,
Yet the strong man must go;
For the journey is done and the summit attained,
And the barriers fall,
Though a battle's to fight ere the guerdon be gained,
The reward of it all.
I was ever a fighter, so—one fight more,
The best and the last!
I would hate that death bandaged my eyes, and forbore,
And bade me creep past.
No! let me taste the whole of it, fare like my peers
The heroes of old,
Bear the brunt, in a minute pay glad life's arrears
Of pain, darkness, and cold.
For sudden the worst turns the best to the brave,
The black minute's at end,
And the elements' rage, the fiend-voices that rave,
Shall dwindle, shall blend,
Shall change, shall become first a peace out of pain,
Then a light, then thy breast,
O thou soul of my soul! I shall clasp thee again,
And with God be the rest!"³³

But more than instinct called for another life; and more than love. Reason called for it as well.

"And this first life claims a second, else I count its good no gain."³⁴

³³ "Prospice."

³⁴ "La Saisiaz."

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Claims a second where the shackles of this earthly life are stricken off, where the spirit breathes unhindered its native air.

"Man apprehends him newly at each stage
Whereat earth's ladder drops, its service done."³⁵

.. A new start. No more fleshly handicap. The spirit free. Vision no longer blurred and distorted by the dust and smoke and limitation and prejudice and passion of human life.

"Reap this life's success or failure! Soon shall things be unperplexed
And the right and wrong, now tangled, lie unravelled in the next."³⁶

The gates of the new life flung wide. The injustices of earth—light afflictions after all—but for a moment, atoned for by an eternal weight of glory. Reason's claim satisfied at last because the light of heaven has put all earth's refracting and obscuring shadows to flight. Man who once saw through a glass darkly now sees face to face. Then he knew in part; now he knows as also he hath been known. Immortality necessary, not merely for clearing the vision and explaining the mysteries and atoning for the injustices of time, but chiefly for giving the soul its chance to know God even as it has been known by Him.

"Living here means nescience simply: 'tis next life that helps to learn.
Shut those eyes, next life will open,—stop those ears, next life will teach
Hearing's office,—close those lips, next life will give thee power of
speech!"³⁷

Reason demands it. Reason, baffled and defeated on earth, shall find itself when the next life opens the eyes and unstops the ears and unseals the lips.

Finally, the eternal law of progress demands it. It is a fundamental law of this universe. The blade, the ear, the full corn. Infancy, youth, maturity. Knowledge dawning; knowledge partial; knowledge perfect. God desired; God revealed; God possessed.

A human soul, the creation of God, with limitless capacities, born into the world; gradually becoming conscious of

³⁵ "Death in the Desert."

³⁶ "La Saisiaz."

³⁷ "La Saisiaz."

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itself; developing day by day; with aspirations which are boundless; suddenly held up by death. Has that soul gone out into nonexistence or does it mount to another world where all its faculties shall have full play, where knowledge shall be full-orbed, where progress may be unimpeded and eternal? In other words, can Death check the irrepressible and eternal evolution of the soul?

How the world mourns because so many of its most gifted die in early life. What pictures we might have had from Raphael! What songs from Shelley, or Keats, or Lanier, or Rupert Brooke! Is the hand forever paralyzed? Are the songs forever quenched? Browning did not think so. "Man was made to grow, not stop."

The City of Florence lies like a gleaming jewel on the slopes of the Apennines. Florence the incomparable, was the home of Browning for the best fifteen years of his life. In Florence, Browning lived, as it were, amid the great spirits of the past, men whose feet had actually pressed the narrow streets of Florence, men whose noblest conceptions still illumined the walls of her ancient palaces, men the echo of whose thunderous oratory or whose deathless songs, the creeping centuries had been unable to extinguish.

Suppose we pause for a moment to call the roll, a partial roll, of Florentine genius. It almost defies classification, so wide is the range; and so vast the versatility of the men. Begin with Dante, "the immortal poet who recreated intellectual life in Western Europe." Follow with Pisano, the sculptor, "the father of modern art," as he has been called. Then Giotto, "the father of modern painting." Then Petrarch, "the father of modern learning." Then Galileo, Revolutioner of astronomy; Savonarola the fearless reformer; Machiavelli, historian, politician, diplomatist. The amazing family of the Medici (Giovanni, Cosimo, Lorenzo and a score besides), some noble, some ignoble—at least the most outstanding family in Europe for more than three hundred years. Boccaccio, Guicciardini, Cimabue, Arnolfo, Orcagna, Massacio, Alberti, Brunelleschi, Ghiberti, Donatello, Gozzoli, Verrochio, Luca della Robbia, Ghirlandajo,

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Fra Angelico, Fra Lippo Lippi, Fra Bartolomeo, Perugino, Benvenuto Cellini, Vasari, Boticelli, Andrea del Sarto, Leonardo da Vinci, Rafael, Michelangelo.

What a galaxy of genius it is! What other modern city on the globe could tell such a story as this? Florence, in those centuries about the size of New Bedford today. We reckon the wealth of cities by banks and safe deposit vaults and railways and steamship lines and public buildings and towering commercial warehouses and palatial homes. How weak it all seems compared with a city whose magnetic power could draw the genius of all Italy to its gates. That city was the home of Robert Browning.

Given Florence with such a background of genius as that, would not a man like Browning have communed more with the spirits of the mighty dead than with the spirits of his own generation, busy with the commonplace toil of daily life? And communing with those great spirits of the past, would he not have pictured them as walking these narrow Florentine streets, or gazing down the lovely valley of the Arno, or lifting their eyes to the sunlit heights of the San Miniato? But his thought would naturally have pushed beyond all that. And mindful of the law of eternal progress, he would have asked himself, would he not, what these great spirits might have become, after four centuries, say, beyond the stars? I think so. I am sure of it, for he has left us the measure of his thought concerning the most gigantic genius of them all—Michelangelo:

"If such his soul's capacities,
Even while he trod the earth,—think, now
What pomp in Buonarroti's brow,
With its new palace-brain where dwells
Superb the soul, unvexed by cells
That crumbled with the transient clay!
What visions will his right hand's sway
Still turn to forms, as still they burst
Upon him? How will he quench thirst,
Titanically infantine,
Laid at the breast of the Divine."³⁸

³⁸ "Easter Day."

BROWNING'S ASSURANCE OF GOD

Immortality! Instinct reaches out for it. Human affection calls for it. Reason claims it; the law of Eternal Progress demands it; a future life in which shackles shall be stricken off; wrongs shall be righted; vision shall be cleared; God shall be KNOWN.

It has been a long journey from man's first dim consciousness of God to the breast of the Divine: Intuition; Natural Religion; the Revealed Word; Immortality and the vision which it affords. But all the guideposts along the way have been pointing in one direction; and through all the journey, Robert Browning, poet, prophet, seer, has been our guide. And as we walked, he has talked to us by the way. He has transmitted and translated for us the many voices which spoke to him of God: Voices from within—the Human Soul; Voices from without—the World of Nature; Voices from above—the Heaven-sent Word; Voices from beyond—the Life which transcends Death.

The Yoke of Christ

THE tendency of the popular Christianity of our time is to a forgetfulness of law. In the anxiety of many preachers to make the way of salvation plain and easy and assured, they overstate the extent of the gratuity of it. They so represent the efficacy of what Christ has wrought for us, as to leave the impression that it covers the whole range of our obligations; that nothing remains for the believer to do, but simply to accept salvation, and thenceforward do nothing more than rejoice in it as a free gift. This has been the fault of too many of our popular evangelists. They have fallen into it from a desire to bring their labors to immediate fruitage. If this representation of the Gospel be made to those who are anxiously seeking what they must do to be saved, the representation is both proper and just. To be saved, one has simply to trust; but in trusting Christ and in accepting free salvation, there is also an assumption of all the countless duties and obligations which that acceptance implies. The truth is that, in accepting the free salvation of Christ, one accepts also the yoke of Christ.

George Müller: The Man of Faith

BY ARTHUR T. FOWLER, PH.D., D.D.

HAS it ever occurred to you to think what a human life may become when it is filled with the grace and power of God? Such a life is one of God's choicest gifts to the world. The man who walks with God, who looks to him in every time of need, who trusts God and puts his promises to practical proof and verifies them in actual experience, is an argument and example, the best apologetic for Christianity.

George Müller, of Bristol, was such a man; eccentricity and oddity even to grotesqueness, seem to have been a part of his nature, but nevertheless he was a remarkable man of faith and devotion.

If he had been a man who, judged by earthly standards, was well connected, a man of fortune, education and social standing, if his Orphanages had been founded under distinguished patronage, it would be easy to understand his success. Müller had none of these advantages. He was a strange man in a strange land. He possessed no personal property, no independent income. He began his work in the humblest way and without any patronage.

George Müller was the son of a Prussian Custom Officer. He was born at a place called Kropenstadt in Prussian-Saxony on September 27, 1805. Within a month after he was born the famous battle of Trafalgar was fought and won by Nelson. In the same autumn Prussia fell under the power of Napoleon on the fatal field of Jena, which was not to be avenged till seven years later at the battle of Leipzig. Although Müller as a boy lived but a short distance from these battle fields, where the fate of Empires was decided, and was ten years old when the battle of Waterloo gave peace to the continent of Europe, he seems to have been absolutely unaffected by these wars in the midst of which he grew up. Nowhere does it seem that in any of his writings is there any allusion to the fact that his childhood

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was passed in this war-like arena of Central Europe. It not only reveals to us his mind at an early part of his life, but also gives us the key to his later career. From his birth onward, political problems never attracted his attention.

This entire absence of interest in affairs of Society and State, was not due to the piety of his early days. The things of the world in a more material sense had a greater attraction for the boy. So great was the attraction, that he could not keep his hands from stealing. If there ever was a youth who seemed very certain to end his days in jail, it was George Müller. He seemed apparently to be a born thief. He went astray, not from the cradle altogether, but he was speaking lies and stealing money from the days when he put off short dresses and began to wear trousers. He, himself, tells us with a naive frankness in the very first page of his biography, which is so delightful and characteristic of the man, that he was an habitual thief before he was ten years old, and that this was not the kind of petty larceny that may consist of stealing apples from the orchard, or cake from the cupboard; it was the deliberate, premeditated, systematic stealing of money. He falsified the accounts of his father. He robbed his father of money he collected as taxes. He says: "Before I was ten years old, I repeatedly took of the government money which was entrusted to my father, and which he had to make up."

We have all read of the turmoil of soul through which John Bunyan passed. His puritan conscience accused him of being the chief of sinners because of his profanity, his love for the bell ringing and playing at every worldly amusement. Compared with the boy George Müller, Bunyan was a saint.

On the day his mother died George was 14 years old. He played at cards till two o'clock on Sunday morning, and while she lay dead in the house he spent Sunday in the saloon and scandalized the neighbors and friends by staggering intoxicated through the streets.

The next day after this episode he began to receive religious instruction preparatory to confirmation, and he tells

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us that three or four days before he took his first Communion he was guilty of "gross immorality." The very day he was confirmed, when he went to confess his sins, he cheated the pastor out of almost all the fee which his father had given him as payment for the religious rite. After his confirmation he still continued to lead a dissolute, dissipated, dishonest life.

In the light of this, no one can be surprised on learning that such a young man was in jail before he was seventeen years of age. On one occasion he went on a spree, spent six weeks in a neighboring town in much sin, emptied his purse, sacrificed his best clothes to pay his hotel bill, and then when trying to cheat the landlord was arrested and put into jail as a rogue and vagabond. He was in prison three weeks and came out worse than he went in. But notwithstanding this disreputable life he began to apply himself to books, for this young scoundrel had always been designed by his father for the Christian ministry; perhaps this was chiefly urged in order that when he retired from his government position he might find a comfortable retreat in his son's parsonage.

At this time Müller had a long and severe illness. When he recovered he still went on swindling, lying and debauching, along with his friends, and narrowly escaped a long and serious term of imprisonment. He pawned his books and went on a tour to Switzerland with a few friends as disreputable as himself. How utterly lost he was to every sense of honor and of right may be judged from what he says: "I was in this journey like Judas, for bearing the common purse I was a thief. I managed so that the journey cost me but two-thirds of what it cost my friends."

Such was the character of the man we are studying. When a student at the University of Halle in 1825, where as a Divinity Student he was preparing to preach, he says that according to custom he took the Lord's Supper twice a year, but he had no Bible and had not read one for years. He further declares that he never heard the gospel preached until November of 1825. "I had never met with a man who

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told me that he meant by the help of God to live according to Holy Scripture."

However, notwithstanding his sinful life, he was ill at ease, and when one evening in November, 1825, a friend told him of a Saturday evening meeting where they read the Bible, sang hymns, prayed and read a printed sermon, he tells us: "It was to me as if I had found something after which I had been seeking all my life." George Müller went to this Saturday evening prayer meeting with his friend. At this time in Prussia no regular meetings for the expounding of Scriptures were allowed by law unless an ordained minister was present. So to avoid the rigor of the law the worshippers read a chapter of the Bible and a printed sermon.

That particular night's meeting changed the whole of George Müller's life. How it did this he never seemed to know. He had never seen anyone on their knees in prayer, and the humble folk in that meeting made a profound impression upon him. When he returned home he did not know whether he had knelt in prayer, but he says: "This I know, I lay peaceful and happy in my bed. I obtained joy without any deep sorrow of heart, with scarcely any knowledge. That evening was the turning point in my life."

His wife has left an account of that memorable time in his life, when there came to him that vague sense of joy and satisfaction. She says: "In a little prayer meeting for the first time he heard about the way of salvation through Jesus Christ; for the first time he saw what a wicked, guilty sinner he had been all his life, long walking without a thought or care about God; and it pleased God—to put the matter shortly—after he had entered the house as one dead in trespasses and sins, and as utterly uncertain and reckless about the things of God as one could possibly be, He allowed him to leave it a Christian, although one extremely little instructed about the things of God."

That the change was a genuine work of grace was seen in his changed manner of living. He ceased to play cards. He abandoned the ball room. He burned the manuscript

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of a French novel he was translating into German. He read the Scriptures. He prayed. He went to church, and as he says: "Apprehending in some measure the love of Jesus for my soul, I was constrained to love Him in return." When tempted and overcome by sin, in secret or in open, he sorrowed in his heart, and he began to give serious thought in devoting himself to missionary work.

But changed man that he was, he was not to be free from temptation. At this special time the tempter employed a woman to beguile him from the narrow path. His parents would not allow her to go with him into mission work, and so deeply was he in love that to go without her life seemed barren and void. For six weeks he did not pray; for a like period the joy of the Lord went out of his life. At Easter he heard of a young man of wealth who had abandoned the luxury of home and social life in order to labor among the Jews in Poland. The sacrificial element so manifest in this young man's life struck Müller to the heart. He says: "I had given up the work of the Lord, I may say the Lord Himself, for the sake of a girl." But she was soon to be dethroned, for he tells us: "I was enabled to give up this connection which I had entered into without prayer, and which then led me away from the Lord, and for the first time in my life I was able fully and unreservedly to give myself to God."

Müller was not sure whether he ought to be a missionary or not, so by way of settling the matter he drew a lot in private and bought a ticket in the Royal Lottery, resolving that if he won a prize it would be a sure sign that the Lord wished him to be a missionary. Never was there a more disreputable method of finding out God's will than that. He won a prize and immediately applied to be a missionary. He was refused, however, because he did not have his father's consent; hence he began to consider the error into which he had fallen in regard to the lottery. He tried it several times, but it did not work. On one occasion when he had lost his way he drew lots, after prayer, as to whether he should go to the right or to the left; the lot fell to the

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left, but the left was wrong. Then he prayed the Lord to send him someone to put him in the right way, and he says: "Immediately a carriage came up and I was directed on my journey."

At this time Müller was more than of age and he says: "From the very commencement of my divine life the Lord very graciously gave me a measure of simplicity and child-life belief in spiritual things, so that while I was exceedingly ignorant of the Scriptures, I was still from time to time overcome by outward sins, yet I was enabled to carry the most minute matters to the Lord in prayer."

He began now to preach and to distribute tracts. He had his vicissitudes like every man. Once he fell to drink. Although he used to be able to drink five quarts of strong beer in an afternoon, he could not go beyond two or three glasses of wine. However, he diligently availed himself of all the means of grace. The Moravian people were helpful to him. He would go ten or fifteen miles on foot on Sunday to hear any godly minister. About this time he received a call to become a missionary to the Jews. He was a fine student of Hebrew, and in 1828 he was accepted as a missionary on probation by the London Society for the Conversion of the Jews. But here arose a difficulty. He had still to serve his term in the Prussian Army. However, a temporary backsliding led him to attend a theatrical performance in the Opera House at Leipzig where he took not a bottle of beer but a glass of ice water. It brought on a serious illness which led the army doctors to reject him, as they said, "being unfit for military service and having a tendency to consumption." He greatly rejoiced at his narrow escape from this conscription.

He landed in London in March, 1829. He continued in the study of Hebrew and Chaldee, spending from one half to two hours a day. Most of his fellow students were German so he had little opportunity for mastering English. His health broke down before summer and he went into the country. He went to Teignmouth where he met Henry Craik who was afterwards to be his life long friend. At

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this place he preached in broken English to a little church of less than twenty members. While here he became a Calvinist, a Second Adventist and a believer in believer's baptism.

In January, 1830, the Missionary Society severed their connection with him. Müller being now free, accepted the unanimous call to the little church he served, to become their pastor on a salary of about \$270.00 a year. At this time he married, and immediately afterwards he gave up a regular salary to which he seemed to have had conscientious objections. A box for free will offerings was put up in the church. He decided to trust God and the people for means to live. He remained as pastor till May, 1832. So much for Müller the man.

Now what of his work? After he removed to Bristol he carried on a work of nursing the sick through the cholera epidemic, feeding the hungry as a means of doing something for the needs of poor boys and girls. In March, 1834, he organized what he called the Scriptural Knowledge Institution for Home and Abroad, of which Institution his Orphanage was to be only one department among many. This Institution was organized to support public schools and Sunday schools, to circulate the Scriptures particularly among the very poor, to do missionary work, and to circulate religious books, pamphlets and tracts for the benefit of believers and unbelievers. Of the principles of the Institution there were two. First that debts should never be incurred, and second that no rich man should be a patron, but the living God alone. Unbelievers were allowed to contribute, but were never asked to do so, even Mr. Müller finding it hard to detect unbelief in the free gift of a willing heart.

We need not enter into the statistics which indicate the great and far-reaching effect of his work. During its history nearly two million dollars has been raised and expended for this work, and the sum raised and expended in the Orphanage in round numbers is about five million dollars.

In 1834 when Mr. Müller began his work there were no

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orphanages in England, and between April, 1836, and May, 1897, 9,844 orphans had passed through, or were then dwelling in the Müller Orphanages. Regarding the principles on which the Orphanages were founded and are still managed, we may quote his own words in illustration:

“At Mr. Müller’s orphanage some forty years ago it was discovered that the boiler of the heating apparatus was in a dangerous condition. To repair it, the brick work in which it was imbedded had to be pulled to pieces. The fires must be put out for at least three days. A bitterly cold north wind was blowing. Mr. Müller had read in the Bible that when Nehemiah was building the temple he succeeded because “the men had a mind to work.” So he prayed for two things—that the north wind might be changed into a south wind and that the workmen might have a mind to work. The day that the fires were put out the wind changed and blew from the south, and the children did not feel the cold. When the evening of the first day came the men asked to speak to Mr. Müller, and said they had been talking it over among themselves and had all agreed to work all that night, so that the children might not be kept without fires! Thus the men “had a mind to work.”

It was quite late in life that Mr. Müller developed his extraordinary bent for travelling around the world to preach the gospel. It seems almost incredible, but it is nevertheless the fact, that his itinerant missionary activity began after he was seventy years old. He visited England, Canada, the United States, Egypt, Asia Minor, Turkey, Greece, Germany, Austria, Russia, Poland, India, Australia, China, Japan, New Zealand, and in all forty-two countries, and the distance covered by these journeys was more than six times around the world.

He could preach the gospel in seven different languages. He preached as often as thirty-eight times in thirty-six days. Thus we might continue showing the record of marvelous activity. We are told by his biographer that “he had traveled 200,000 miles by land and sea with his wife; had preached in 42 countries in Europe, America, Africa, Asia

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and the six Australian colonies. Although formerly he used to suffer much from sea-sickness, he placed himself at God's disposal, and in all his journeys by sea had never suffered from sickness during these tours. He had crossed the Atlantic seven times, had been over the Red Sea five times, sixteen times he had been over the Mediterranean. He had crossed the Pacific Ocean and the Indian Ocean, and never once had he been in the least sick. See how good it was to be an obedient servant of Jesus Christ."

"His mental powers were as clear as when he passed his examinations and wrote essays in Latin, French, German, and had to pass examinations in Hebrew and Greek, mathematics, history, and the like. These examinations were seventy years and six months ago. How they should admire the Lord's kindness! See how God could use a miserable worm which was only a wreck when brought to the knowledge of the Lord Jesus Christ, and who was that evening at the commencement of his ninety-first year." For sixty-nine years and ten months he had been a happy man—a very happy man. That he attributed to two things. He had maintained a good conscience, not wilfully going on in a course he knew to be contrary to the mind of God; he did not mean, of course, he was perfect; he was poor, weak, and sinful. Secondly, he attributed it to his love for the Holy Scripture. In later years his practice had been four times every year to read through the Scriptures with application to his own heart and with meditation, and at that day he was a greater lover of the Word of God than he was sixty-six years ago. The more it was treated with carelessness and indifference and the more it was reasoned away, the more he stuck close to it. It was this and maintaining a good conscience that had given him all those scores of years peace and joy in the Holy Ghost.

All of this account leads to the one great topic, the way in which George Müller proved and tested the practical out-working value of the prayer of faith. Excluding his one-sidedness, his eccentricities and his peculiar views there is no doubt whatever that prayer worked in his experience;

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worked with a punctuality and a certainty that filled with admiration even those who considered him erratic and a heretic. Take for instance a tribute paid to Müller's child-like confidence in God, which after his death was expressed by a Roman Catholic Bishop for the encouragement of the faith of his own people. He said: "Of course there are those who will say that the changing of the wind from north to south was a coincidence, but there are coincidences which occur in regular sequence, and say what we will they suggest the relation of a power other than those which can be ascribed only to chance."

Here let us see how the orphanage bearing Müller's name came into existence, a most conspicuous illustration of the potency of the prayer of faith. It was in October, 1834, that he first began seriously to consider the matter. "A little orphan boy who had been brought to a real concern about his soul through what I said, was taken to the poor-house some six miles distant," and therefore could no longer attend Müller's schools and missions. In his Journal, Müller wrote, "May this, if it be the Lord's will, lead me to do something for the supply of temporal wants of poor people."

In his Journal he tells us frankly and freely that in his active ministry he had constantly found Christians full of misgivings, ready to faint, lacking in faith; and that he was convinced that one of the special things that the church of God needed was to have their faith strengthened through some great object lesson of faith realized and prayer answered. He met those who were afraid to take the necessary time for reading the Bible and prayer lest their business might suffer; others who went through life with a haunting dread of the poor-house hanging over their heads, and others who were afraid to trust God to provide for them if they fearlessly obeyed His commandments.

The object for which he aimed was to have something to point Christians to as a visible proof that our God and Father is the same faithful Being that He ever has been, in supplying the needs of His people, and that He is as willing as ever to prove Himself the Living God in our day, as in

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former days to all who put their trust in Him. Over and over again he returns to this. He wanted a sign, a proof, a testimony, something to point to, like the budding of Aaron's Rod, or the water gushing from the rock in the wilderness; a tangible hope, a lesson impossible to be misunderstood, that if God was taken at His word, man would never have reason to forget it.

This is the point upon which he insisted, and the more so when he realized that the popular idea was that he was establishing the orphanage to help orphans, and that in some mysterious way the invisible powers rewarded the excellency of his intention by supplying him with funds. This, however, was putting the cart before the horse. He never used prayer in order to found the orphanage. He founded the orphanage to demonstrate the power of the reasonableness and reality of prayer. He wanted, as he tells in his journal, to set before the world at large and the church, a proof that God had not in the least changed, "and this," he adds, "seemed to me best done by the establishing of an orphanage house that it might be seen by the whole world and the whole church of God that yet in these days God listens to prayer, and that God is the same in power and love as He ever was." This was the motive, the principle, and the purpose which George Müller set himself to establish.

The story of the great experiment from its inception to the close of his life reads like a romance, and it soon ceased to be regarded as a miracle because it happened every day. Many stories are told illustrating answer to prayer, and while there seems often to be involved according to modern realistic notions, the elements of grotesque absurdity, there is no doubt that much, in relation to the results of the ventures of faith as demonstrated in Müller's life and work, shows the power of the prayer of faith.

The marvelous things recorded in his experience were not altogether unique or isolated; they did not occur in the changes of faith; they are the great prototype of things occurring today, in this the Twentieth Century, and in the midst of this materialistic and skeptical generation.

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And now what shall we make of it all? Did George Müller verify his tremendous hypothesis, or did he not? Of course, it is possible to criticise the deductions that may be drawn from his experiment. It was said by his critics that while he boasted that he never asked for money in particular, care was taken to advertise the needs of his institutions. However, allowing for all this, there can be no question as to the results of the experiment itself.

As the Alpine climber ascends the Matterhorn at the sunset hour, and takes a lingering look at the horizon from his lofty height before he descends to the valley, so we in this survey have sought to observe swiftly and with admiring eyes this singularly consecrated and holy life.

Three qualities stand out conspicuously in his life—fidelity, faith and love. In his fidelity are seen his childlike sincerity, genuineness and simplicity. In his faith is clearly discerned his confidence, trust and humility. Through his love came his spirit of unselfishness, generosity and gentleness of spirit.

What George Müller set himself to do was to prove that the old doctrine known as the “prayer of faith” taught in the Christian Scriptures and verified in the Christian experience of past ages, was today a living reality as a practical and sure method of obtaining his good ends. Certainly he succeeded in this aim. He proved his point, if ever anything can be said to be fully proved, and we must never forget to take into account that while others called George Müller a man especially gifted in prayer and faith, he himself denied and scouted the idea.

He claimed that no special quality belonging to him would explain the success of his petitions, or that it would in his estimation fulfill the chief hope for which he established his orphanage. He did it to prove that every humble, believing, prayerful soul, equally with himself, could draw on the Divine treasury; that the resources of the heavenly Father were for all, whatever their needs. But to experience this there must be revelation, communion—which is

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faith—and the obedient heart to do God's will; otherwise the fact of prayer would not work.

Nothing was too small to be the subject of prayer, because nothing was too small to be the subject of God's care. If God numbers the hairs of our heads, notes a sparrow's fall, and clothes the grass of the field, nothing about His children is beneath his tender thought and solicitude.

This is the lesson of George Müller's life. To him the Bible was an open book. Service to God and man was to him a passion. Like Elijah, he was a man of weakness and infirmity. He denied being a miracle worker. All he desired was that his experience should be a standing rebuke to the impotence of the average disciple. *Powerlessness always means prayerlessness.*

It is not necessary for us to be sinless, perfect, or lifted to a place of dignity or privilege, to have power with God and man; but it is necessary that we be men and women of habitual, believing, importunate prayer. We may not be able to explain the *why* or the *how* of it, *but prayer, offered in simple faith, has power with God.* Müller's life gives an added significance to the words of Tennyson when he says:

"More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats,
That nourish a blind life within the brain,
If, knowing God, they lift not hands in prayer,
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God."

Menace of Behaviorism

BY DONALD R. GORHAM, M.A., D.R.E.

A LEADING Christian educator recently made the remark that he believed Behaviorism to be one of the greatest menaces that Christianity had ever faced. I was so impressed by this statement that I have written this paper as an attempt to offer evidence of its truth. Before we may critically examine Behaviorism it is necessary for us to have a clear conception of this new system of psychology as it really is. The following is presented as the briefest possible outline picture of Behaviorism:

Behaviorism denies the existence of instincts. All human beings are born literally equal. Their future depends entirely upon environment.

Behaviorism denies consciousness. The phenomenon which we call thinking is merely an illusion; the phantom accompaniment of the bio-chemical processes occurring in the nervous system.

Emotions are merely habits, formed by the reflex-conditioning method.

The will is only "the conscious result of a war of unconscious impulses."

Personality is defined as "the reaction-mass as a whole" or as "the end-product of our habit systems."

A study of this outline picture may leave one in considerable doubt as to the exact nature of this new school of psychology. If anyone has difficulty in discovering its meaning, let him be comforted by this statement from Dr. Watson, the leading spirit of the movement:

"Meaning never arrives in the scientific observations of behavior. . . . an animal or a human being means what he does."¹

Or, if anyone has found himself amazed, or in a maze, he may find solace in this poem from an unknown author's pen:

"Rats in a maze are Watson's data.
That's
Why Watson in a maze, observing rats

¹ *Psychology from the Standpoint of a Behaviorist*, p. 355.

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Strikes me as mildly comic. Not that he
Confesses to bewilderment like me,
Though we are trapped in the same Mystery!
No, Watson solves all mysteries with ease,
And in the face of God's infinities
Finds Life—a reflex sniffing round for cheese.
To which there is but one reply, and that's
RATS." ²

For two reasons a critical analysis of this new psychology is called for. In the first place, we owe it to ourselves to face the facts fairly, on their merits; unbiased by our personal prejudice, for or against. In the second place, since Behaviorism has won so many adherents among the youth of the country, particularly college students, we should be armed with all the available evidence which may be marshalled to expose this fallacious system of psychology.

Many books and articles have been written in recent months criticizing Behaviorism. Dr. William McDougall, perhaps the leading exponent of vitalistic psychology, and Dr. John B. Watson, the acknowledged spokesman for the Behaviorists, have recently met in a public debate. From the dozens of criticisms hurled forth against Behaviorism we find four main lines of argument.

BEHAVIORISM IS BASED UPON FALSE ASSUMPTIONS

It assumes first of all that the physical sciences are the only true sciences. Only those things which can be seen and felt, weighed and measured, are fit facts for a science. Upon this assumption rests the insatiable desire of the behaviorists to *observe objectively* and to measure. In the rôle of observers, everyone will admit that experimental psychologists have contributed much that is of value in the understanding of human nature and the learning process. But to insist that *objective measurement alone* is capable of supplying us with scientific data is to deny the value of mathematics, logic, ethics, aesthetics and jurisprudence.

Consistent with this first assumption and, perhaps, growing out of it is another, more far-reaching, namely, the ab-

² King, (Ed.) *Behaviorism, a Battle Line*, p. 312.

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sence of any purposiveness in the human mind or in the universe. But we must immediately point out that man without power of purposive activity is as incomprehensible as the cosmos without teleology. Dr. McDougall says of man that he "is fundamentally a purposive, striving creature. He does not merely long; he strives to achieve that which he longs for. Any psychology which refuses to recognize this longing and striving and denies all efficacy to such striving is useless and worse."

Purpose is the very essence of a true interpretation of humanity. The life stories of men, of nations, and of civilizations are merely the recounting of ceaseless strivings towards that which is considered to be of value. Without purpose civilization would soon die.

These basic assumptions which have served as a foundation for the structure of Behaviorism have caused many to object to its calling itself a science at all. Obviously a discussion of teleology is in the realm of philosophy and theology; far removed from the physical sciences. But the denial of purpose, deterministic mechanism, is just as truly a philosophy as its antithesis, teleology.

We are particularly surprised to discover Dr. Watson in the rôle of philosopher, for on the first page of one of his books he presents the view that, "the old psychology is dominated by a kind of subtle religious philosophy." Need we point out that the new psychology, at least this particular brand of it, is dominated by a very subtle *irreligious* philosophy?

While a philosophy of life, when presented honestly to thinking people, will stand or fall on its own merits; a subtle philosophy presented under the guise of objective science may gain widespread acceptance aside from its own value, because of the prestige of the name of science. This is especially true in this present age of scientific popularity. And it is not surprising that the science which gave to the world Copernicus, Galileo, Newton, Pasteur, Edison, Marconi, Burbank, and countless others who rendered unselfish

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service to humanity, should command at least temporary respect when new theories are presented in its name.

We do not believe that atheistic mechanism, when honestly presented as a philosophy, would triumph over teleology any more than it has in the centuries past. For although it is true that *belief* taxes the greatest power of faith of which the soul is capable, *unbelief* staggers the mind with its incomprehensibility.

We agree with Bacon, who wrote, "I had rather believe all the fables of the Legend and the Talmud and the Alcoran than that this Universal frame is without a mind."

We should be forced to reject Behaviorism, then, if for no other reason, because we cannot accept these fundamental metaphysical assumptions upon which the theory is based.

THE THEORY IS FOUNDED ON INSUFFICIENT EVIDENCE

The theory of Behaviorism has its roots in three lines of experimentation. The first, by Dr. E. L. Thorndike about thirty years ago, was a series of animal experiments, largely with cats, from which he concluded that the learning process was merely a trial and error process with no evidence of "intelligent insight" on the part of the learner, either animal or man. The second was the famous conditioned reflex experiments by the Russian Professor, Pavlof. The third was Watson's studies of infants from which he concluded that there are no instincts.

Time will not permit a critical analysis of the conclusions drawn from these experiments. May we simply mention that evidence has been produced recently to show that Thorndike's original conclusions were based on faulty observation and interpretation; that Pavlof himself denies the applicability of his findings to human learning; that Watson's evidence is purely negative and does not prove his point.

One writer has likened these three lines of investigation to the three legs of a tripod—the tripod which supports the theory of Behaviorism. We find the theory of Behaviorism, then, resting upon three legs—legs which are battered

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and bruised by the attacks on them; legs which are wobbling to say the least. One may wonder, with this state of affairs, how the theory has been able to persist and gain such popularity. This is due in no small part to the audacity of the great prophet of the movement, Dr. Watson. He, himself, admits that a great theoretical structure has been erected on a very slender experimental basis. He writes: "The experimental evidence for this view (i. e., that thought is implicit in bodily processes) is slight," and that Behaviorism has "meager experimental results."³ One critic has pointed out that it would be unfair to capitalize these frank admissions if Watson had made a modest use of these meager results. "But he both builds an immodestly pretentious structure on an admittedly insufficient foundation, and also makes the extravagant claim that no other view has any experimental support."

This curious phenomenon has been somewhat facetiously accounted for by McDougall as follows:

"Watson is by vocation an expert advertiser, and to the advertising profession much is permitted. In any other profession the man who made similar claims would be generally recognized as a charlatan. His book (hailed by iconoclasts as epoch making) may in truth mark an epoch in the intelligent history of America; but it is to be hoped that the epoch will be remembered as the low-water mark of critical judgment in America."⁴

BEHAVIORISM DOES NOT EXPLAIN CERTAIN VITAL FACTS

Behaviorism is untenable because it does not explain certain facts which are part and parcel of human nature. May we present four groups of facts common to observation and experience to which Behaviorism gives no satisfactory explanation.

In the first place, Behaviorism asserts that there are no instincts. Many examples in the insect and animal kingdom could be sighted which disprove this assertion. One from

³ Watson—*Psychology from the Standpoint of Behaviorism*, p. 326; *The Ways of Behaviorism*, p. 62.

⁴ King, (Ed.) *Behaviorism, a Battle Line*, p. 49.

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each will suffice: An interesting case is that of the wasp. It gathers food, lays its eggs beside the food and covers both with mud. This wasp has never seen a wasp's nest made, for when the last preceding nests were made it was still an unhatched egg. In the animal kingdom a recent experiment with beavers is enlightening. A pair of young beavers were moved into a section where beavers had not been known to live and placed in a stream. The next spring, these beavers constructed a dam typical of their species and built their customary home. And these beavers had never seen such a dam constructed or a home built. Obviously, instinctive behavior in animals does exist.

In the second place, Behaviorism does not explain the "original nature" of man. Although we must admit that it is difficult to isolate purely unlearned behavior in man, this is no sound basis for its denial. In assuming its absence, and the absolute equality of all human beings at birth, the behaviorists are denying all of the evidence of studies in heredity which seem to prove conclusively that the original character of the germ plasm has at least an equal weight with all environmental influences in the determination of adult personality. Such a sweeping assumption calls for conclusive proof and none is offered. Not only does there seem to be ample evidence that hereditary traits have a profound effect upon the formation of personality; but the human personality loses its distinguishing characteristics if we eliminate from it all urges, attitudes, longings, strivings and desires, in a word all native tendencies, and human beings become mere robots.

In the third place, Behaviorism denies the fact of consciousness. The behaviorist tells us that he "proposes to observe the behavior of the organism as a whole." So far so good. We would all wish him well in this stupendous task. But he goes on to explain that he will use the SR bond formula,* and will accept only that data in his observation which can be fitted into this formula. So he tabulates muscular reactions and glandular secretions by the aid of deli-

* Usually expressed by the symbol S—R; S meaning *stimulus*, R meaning *response*, and — the bond existing between stimulus and response.

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cate instruments. He tells us that these responses which he has measured *are* behavior, and behavior as a whole. But what, one may ask, of the accompanying mental and emotional state? What of my own introspective account of the experiment? All of this, we are told, is ruled out as being "irrelevant, incompetent and immaterial." It is this dependence upon introspection that is the great weakness of the traditional psychology and it is freedom from introspection that places Behaviorism in the realm of the physical sciences.

Herein lies the greatest objection to Behaviorism. To insist that objective observation is a legitimate technique in psychology is certainly permissible; even to place it on a par with or superior to introspection as a method is tolerable; but to say that this method is the *only* means of securing data is sheer madness.

In the fourth place, Behaviorism does not explain the existence of the soul. Such a statement seems unnecessary, for obviously a system which explains away consciousness could have no place for a soul. But we mention it because of the far-reaching implications following upon such an assumption. Religion has been defined as "the science of faith in the universe of the soul." If this definition be accepted, then it is immediately apparent that Behaviorism destroys religion, or at least tries so to do. This is exactly the truth about the matter, as we shall point out later.

We shall not attempt to establish the fact of the existence of the soul. It is by its very nature not amenable to scientific demonstration. We shall be content with this quotation from John Fiske, scholar and philosopher, which expresses an almost universal opinion:

"Of all realities, the soul is the most solid, sound, and undeniable. Materialists sometimes declare that the relation of conscious intelligence to the brain is like that of music to the harp and when the harp is broken there can be no more music. An opposite view, long familiar to us, is that the conscious soul is an emanation from the divine Intelligence that shapes and sustains the world, and during its temporary imprison-

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ment in material form the brain is its instrument of expression. Thus the soul is not the music but the harper."

BEHAVIORISM DOES NOT MEET THE REQUIREMENTS OF A PRACTICAL PSYCHOLOGY

An important test of any theory is its utilitarian value. Regardless of how attractive a theory may be, we are anxious for an answer to the questions: Will it work? Does it get results? Can it be applied? Behaviorism is woefully lacking in this respect. The three fields in which psychology naturally finds its greatest application are education, religious education and the social sciences.

Is Behaviorism a satisfactory psychological basis of education? One of the most important psychological considerations in education is that of motivation of learning. Admitting that the learning process is greatly facilitated by interest on the part of the learner, how shall we arouse that interest? Traditional psychology appeals to the innate tendencies, likes and dislikes, strivings and longings, and to *purpose*. What is it that leads a young man to give up pleasure, sports, money, and all of those things which appeal directly to his interests, and spend long years of hard study in college and university? And to do it willingly, with zeal and enthusiasm? It is purpose, the great motivating principle in human nature. But Behaviorism rules out purpose, and so education loses this highly important and useful principle.

Any psychological basis of education must, of course, furnish us with a satisfactory explanation of the learning process. This Behaviorism does not do. It merely presents to us the simple S-R formula, insisting that it explains the whole process of learning. Based on the "Sarbo" theory, learning becomes an accumulation of minute habit systems. Hundreds or thousands of "Sarbons" are formed. There is no evidence of "insight" or "foresight." "Creative intelligence" is a meaningless term to the behaviorist.

McDougall points out that this purely mechanical ex-

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planation of all animal and human action, taken as a cue to all the problems of human psychology, has "through the immense influence and prestige of Teachers' College" laid the "materialistic foundation of educational theory and practice throughout America, especially in New York."⁵

Just as objective observation alone can never become a satisfactory theory of psychology, since mere machine tabulations can never formulate a law without the aid of a conscious reflective intelligence, so the practice of conditioning reconditioning and unconditioning reflexes can never become a satisfactory basis of education. Far more important than the mere massing of habit systems is the accumulation of great principles of intelligent action which will help the individual to meet unforeseen problems which arise. Such principles can only be arrived at by the inductive reasoning process. This implies reflection which the behaviorist denies. The application of these principles to new situations in such a way as to solve new problems, to create works of art and literature, to invent new machines and processes; this implies creative intelligence, which Behaviorism denies. How then can these phenomena be explained? Do "Sarbons" suddenly become animated and rearrange themselves by chance into new and undreamed of combinations? And if so, how do they impress themselves in their new creation upon a man without a mind, with no consciousness? No! We must conclude that Behaviorism is not a satisfactory psychological basis of education.

Does Behaviorism furnish an adequate basis for religious education? Before we accept Behaviorism as a psychological basis of religious education, we should naturally like to know what behaviorists think of religion. The answer to such a query is readily accessible and is given in no uncertain terms. Behaviorism fires broadsides at religion. Although Dr. Watson ridicules religion, and tells us he will have nothing to do with even a psychology which shows the effects of a religious philosophy, we must turn to Rabbi Lewis Browne, one of his disciples, for a good statement

⁵ King, (Ed.) *Behaviorism, a Battle Line*, p. 40.

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of the behavioristic idea of religion. In his book, "This Believing World," he tells us how religion began:

"In the beginning was fear, and fear was in the heart of man. Boulders toppled and broke his bones; diseases ate his flesh; death seemed every ready to lay him low. And he, poor gibbering half-ape, nursing his wound in some draughty cave, could only tremble. Man had to have faith in himself or else die—and he would not die. So he had faith and developed religion." ⁶

He goes on in his narrative until he reaches Christianity. Christ is pictured as one "who preached only ethics."

Another writer, Dr. George Dorsey, tells us clearly what he thinks of religion. He says, "religion will be subject to quackery and hypocrisy until humanity itself becomes more human than human nature and religion itself ceases worrying about heaven and hell and devotes its energies to making this earth a paradise." ⁷ Then he proceeds to tell us that "good form" and the "so-called Christian Church" are the great forces in society which make for "unsocial behavior." He sums up by asking, "What can be of less consequence to you than whether I *believe* in this or that kind of a God, Saviour, government or society?" ⁸

Still another writer has been still more frank and lucid when he puts this whole viewpoint into a nutshell by saying that God is merely the "behavior of the Universe." ⁹

With fear the basis of religion, Christianity a system of ethics, the Christian Church an anti-social institution, and God "the Behavior of the Universe," need one ask if this system of psychology, metaphysics, and atheism is a suitable foundation for religious education?

The behaviorist might object that although he is not concerned with historic religion he would supply "religious education" in the form of character education. We cannot conceive of character-development apart from three basic elements, viz., a standard of values by which to judge

⁶ Pages 27, 29.

⁷ *Why We Behave Like Human Beings*, p. 227.

⁸ *Why We Behave Like Human Beings*, p. 473.

⁹ Wieman, H. H., *The Approaching Crisis*, Century Magazine, November, 1926.

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worth, a faculty of selection with which to choose those values which are considered to be of worth, and a purposive effort to stimulate in the making of such choices. Does Behaviorism furnish these essential elements? Let us consider them in the reverse order.

Behaviorism has eliminated purpose from its system altogether. Behaviorism conceives the will to be merely an illusion, the accompaniment of the resolution of forces exerted by the various "Sarbons" at a given time. But what about a standard of values? We turn to Watson for the answer. He writes, "Psychology is not concerned with the goodness or badness of acts, or with their successfulness as judged by occupational or moral standards."¹⁰ So then, the behaviorist has no *desire* to make a choice; he has no faculty of choice if he did so desire; and, finally, he wouldn't know whether his choice had been a wise one even if he could choose.

In the light of these facts, we are quite surprised to find that Watson himself does offer a basis for judging human accomplishment. He is quoted as saying: "In my opinion, one of the most important elements in the judging of personality, character, and ability is the history of the individual's yearly achievements. We can measure these objectively by the length of time the individual stayed in his various positions, the yearly increases he received in his earnings, etc." Bertrand Russell, who assumes the responsibility for this statement,¹¹ has attempted to apply this criterion to several outstanding men and confesses himself staggered by the result. No! Salary or social position never has and never can be the measure of character.

The behavioristic attitude on moral training is so distasteful that we shall refrain from discussing it. Watson takes the worst feature of Freudian psychology as his cue and advocates absolute freedom of the sex impulses. And this in spite of the fact that the very essence of his system calls for a curbing and modifying—conditioning, he would

¹⁰ *Psychology from the Standpoint of a Behaviorist*, p. 8.

¹¹ Wickham—*Misbehaviorists*, p. 60.

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say—of the other two important impulses which he finds, namely, fear and rage.

We are convinced that Behaviorism cannot by its very nature offer any kind of a basis for religious education. Christian parents are faced with two alternatives: Either they may place their children in a Watsonian laboratory where their character will be formed by building layer upon layer of "Sarbons" by psychologists who are not concerned with the "goodness or badness of acts," or they may place them in a church school where they will be nurtured in the Christian faith of the ages and brought into a personal experience of fellowship with and salvation through Jesus Christ, by teachers who themselves have experienced the mystery of regeneration.

DOES BEHAVIORISM PROVIDE A SATISFACTORY BASIS FOR THE SOCIAL SCIENCES?

As though in answer to this question, Professor Cooley, one of the leaders in sociological thought of America, says:

"Much would-be social science seeks to dodge the mental and emotional processes in which society consists, to circumvent them, to find them superfluous, arrive at social truths without them. This is pseudo-science; in the end it will not work; these phenomena are nature; there is no substitute; if we are to have a science it must advance through them not around them."¹²

A thorough discussion of this topic would constitute a paper in itself. We will simply point to the effect of Behaviorism in one field of the social sciences, via., Criminology. We are immediately confronted with major difficulties when we realize that the behaviorist has taken away all standards of judgment, except perhaps on the basis of salary, and has taken away the power to act freely; has robbed us of our wills. The criminal, then, is not responsible for his crimes. He cannot help himself; he is the pawn of circumstance. We have seen this type of criminological thinking grow rapidly in the past few years. There is no doubt

¹² Cooley—*Life and the Student*, p. 154.

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that it is due in no small degree to the behavioristic interpretation of human nature. One cannot help wondering whether there is a significant correlation between the rapid increase of juvenile crime in recent years and spread of behavioristic ideas.

The Historical Jesus

THE attempt to get a bare historical Jesus has proved a futile and illusory one. To construe Jesus in Himself apart from an interpreting faith is like the pre-Kantian effort in philosophy to reach the *Ding-an-sich* apart from the constitutive action of thought. It is a thing, once for all, not possible. We bring to the life of Christ either a faith or a want of faith that is our only medium of approach. We interpret ourselves when we try to interpret Jesus, and in the attempted process of historical reconstruction the thoughts of many hearts are continually revealed. The "Vie de Jesus" of Renan helps us to understand its author much more than to apprehend the Holy One of God. All its literary power and grace will not disguise the fact that the Christ he would have us admire is smitten with moral leprosy. In the same way, the Jesus whom Matthew Arnold lightly sketches for us is merely a reflex of himself. He has a "method" and a "secret," talks of "mildness" and "sweet reasonableness," and is a veritable child of "sweetness and light." But it passes belief that the accent of Jesus was quite the same as the accent of the author of "Culture and Anarchy."

It is not enough that men go back to the Jesus of history. For faith is a living act of the soul that is not dependent on an unsolved literary problem. Even if we are not sceptical as to the possibility of an absolute historical conception of Jesus, we are only making for it at present. It is still in the future. "Ring in the Christ that is to be." But this is not merely a reconstituted historical figure. We must shape for ourselves, as the generations have done before, a Christ who is the satisfaction of our longings, the healer of our woes, and the Saviour of our souls.

The Qualifications of a Lay Preacher

What to Preach and How to Preach

BY J. G. MATTHEWS

THE qualifications of a lay preacher are many, and by no means unimportant. The first is conversion. The lay preacher must be a converted man. In his own experience a definite change must have taken place—not necessarily vivid and pronounced as in some cases—but yet real and conscious. The lay preacher may be one—and very often is one, and very happily so—who has been reared in a Christian home, taught the way of life, and in the early days of childhood, sought and found the Saviour. It is not to be expected that such an one should experience the soul agony of a man suddenly brought to a realization of his guilt, of his lost and ruined condition, and who, by the grace of God, finds peace and joy in believing. Nevertheless a man who cannot tell the time and place of his conversion, is well aware of the fact. He knows that he has passed from death unto life, he is conscious of the Christ life, the Holy Spirit bears witness to the fact of his Sonship with the Father. Conversion is the first essential qualification of the lay preacher, because spiritual things can only be discerned by the spiritual, and a man, without the Spirit of God, is without power to deal effectively with the souls of men.

The second qualification of the lay preacher is sanctification. There is a sense in which every believer is sanctified. He is sanctified, or set apart, by the Holy Spirit coming into his life. He is made holy by virtue of the high calling in Christ Jesus. There is, however, the other side of the truth, in which the Christian voluntarily withdraws from that which he knows to be evil or injurious to his soul's life. He obeys that injunction of the Apostle Paul, that having regard to the great and precious promises of God, he cleanses himself from all filthiness of the flesh and spirit, and per-

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fects holiness in the fear of God. We may have no manner of doubt about our conversion, yet if we do not seek daily this cleansing of the mind and heart, our testimony will be of little worth. "Be ye clean that bear the vessels of the Lord."

The third qualification is consecration. The lay preacher, qualified to preach, is one who, like the Prophet Isaiah, "has seen the Lord"; he has beheld the glory of the Lord of Hosts. He has heard the voice of God saying, "Whom shall I send, and who will go for us?" and like the prophet he has responded, "Here am I, send me!" A man can never worthily preach until he has had a vision of the Lord, and known that self-humiliation in the presence of the Lord, such as Isaiah experienced. But when he has done so, and goes forth at the Lord's bidding, there will be a power and an authority that will immediately be recognized as Divine. By consecration I mean devotion, or dedication of oneself to this particular form of Christian service. It is obvious that a man cannot engage in all the many branches of Christian work, but, having heard the call to preach, he should devote as much as possible, his time and thought, to preaching.

The above qualifications, viz., conversion, sanctification, and consecration, I think I may rightly describe as necessary to the spiritual fitness of the lay preacher, but of course there are many other qualifications, which although secondary are none the less necessary. I am sure that we shall all agree that a lay preacher should be a man of prayer, and should possess a good working knowledge of the Bible. He should be a man of sympathetic temperament, and a man willing to give himself to the work of preaching wholeheartedly. He should be a man mentally and physically fit for the work. He should possess a general knowledge of books and also of men, understanding in some measure the times in which he lives.

I need not say more on the qualifications of a lay preacher. I would rather emphasize the other two points of my paper, viz., what he should preach, and how he should preach. As to the first, my answer is: He should preach the Word.

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The term Word is variously interpreted in the New Testament. For example, it means Christ. He is the Living Word. The preacher should preach the Person of Christ. The text, "And I, if I be lifted up, will draw all men unto me," is often quoted, and it cannot be too constantly remembered. It is our business to present Christ to our hearers, to present Him in such a manner that they will be attracted to Him. He should appear to their minds, as we speak of Him, as the chiefest of ten thousand, and the One altogether lovely. We may say to our hearers, "Come, see a Man that told me all things that ever I did. Is not this the Christ?"

The Word is another term for the Gospel. "The Word of the Truth of the Gospel." Col. 1-5. To preach the Word is to herald the glad tidings of the grace of God. To preach the Word means to set forth the revealed Will of God, to declare the righteousness and holiness of God, to show how God can be just, and the justifier of him that believeth on Jesus. To preach the Word means to call men to repentance of their sins, to bid them forsake their evil ways, to warn them of the doom of the impenitent, to urge them to flee from the wrath to come. We are to preach "The Cross," setting forth its necessity, explaining its meaning as far as we are able, and bringing men to it, that they may look and live.

Preaching the Word covers a vast area of Christian service. We preach the Word when we reprove the scorner, when we teach the way of life to a little child, when we expound a portion of the Scriptures, when we exhort to faith and patience, to love and trust. We preach the Word when, by the consistency of our behaviour, the uprightness of our conduct, we show to the world that the Word of God is a real power in our lives. We then become living witnesses of the truth of the Gospel. We should preach the Word because we are under obligation to do so. It is that for which we have been called, and for which I trust we seek to fit ourselves.

We should preach the Word because the souls of men need it more than anything else on earth. Some are un-

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aware of their need, and it is the business of the preacher to awaken the heart and conscience of the man dead in sins. There are many, however, who know the plan of salvation, but who hesitate to take the step that leads them out of self into Christ. We should help them to take that necessary step. There are many thousands who stand in great need of the comforting words of the Gospel. There are those who are engaged in a hand to hand struggle with poverty, who are bowed down with a load of care, who are lonely and sad, who are desolate and afflicted. To these we may come with the healing balm of the Gospel, bringing to them the consolations of God's Word, giving to them "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." If we have brought the light of the Gospel into one dark soul, if we have eased the burden from one heart, if we have cheered one drooping spirit, we have done a great work. "How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things."

How should a lay preacher preach? I do not wish to make suggestions as to preparation of addresses and methods of work. I think this ground has been well covered. What I am most concerned with is the spirit in which the lay preacher should go about his work. First, then, I would say, he should endeavor to be able to say with his Lord: "The Spirit of the Lord is upon me because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." We should seek most earnestly the enduement of the Holy Spirit of God. "Ye shall receive power," said the risen Christ, "after that the Holy Ghost is come upon you, and ye shall be witnesses of me."

Cleverness cannot take the place of the wisdom of God's Spirit. "Knowledge puffeth up, but love edifies." Elocution is not unction.

Though a cup cannot contain the ocean, it can yet be full

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of the ocean, and our little vessels if we will can be full of the Spirit of God. It is highly important to know what we preach, it is equally important to know the spirit in which we should preach. If we are to have the power of God's Spirit in our preaching we must live in the Spirit, we must walk in the Spirit, we must be taught of the Spirit. We have to remember in addressing our hearers that we speak to them of those things that concern their immortal souls, and their eternal destiny. Therefore, we should be careful in our choice of words, using great plainness of speech, being free from mannerisms and affectation; and lovingly, and in the most winning manner, set forth the Gospel we have received.

The best examples of how to preach can be found in the Word of God. Ezra, the priest and scribe, is an interesting figure in the Book of the Prophets, and we may learn from his example how we may preach. In the book of Ezra, chapters 7-10, we read that Ezra prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments. There is a great deal in this simple statement concerning Ezra that we might profitably dwell upon, but let it suffice to say that every true preacher is a man whose heart has been exercised to know and to understand the Scriptures. That man only is competent to teach whose heart has been searched through and through by the candle of the Lord.

Ezra sought to do, as well as to teach, that perfect and acceptable will of God. In the eighth chapter of Nehemiah we find Ezra standing in a wooden pulpit in the open air, surrounded by a vast concourse of people, and this is what we read: "And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up: And Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up of their hands: . . . and worshipped the Lord with their faces to the ground." He and the Levites who were with him, "caused the people to understand the law: and the people stood in their places. So

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they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading. And Nehemiah, which is the Tirshatha, and Ezra, the priest, the scribe, and the Levites that taught the people, said unto all the people, 'This day is holy unto the Lord your God; mourn not, nor weep. For all the people wept, when they heard the words of the law. Then he said unto them, Go your way, eat the fat, drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength.' "

Ezra to my mind is a preacher's model. We have noticed his preparation of heart to seek the law of God to do it, and to teach it. Now the opportunity has come and the man is ready. Observe that he places himself in a position where all can see and hear him, which was an advantage to himself and his hearers. His first act is to open the roll, which we may be sure he did with reverence and solemnity. Then he leads the multitude in prayer and praise, all the people bowing their heads and worshipping God. He then, with great distinctness, reads from the roll, and with careful explanations makes clear to all the meaning of the words read. The reading makes a profound impression upon the people, they are bowed down with grief and penitence. But the priest encourages them to be cheerful, for it is in reality a day of gladness and rejoicing, and his words have the effect of causing the people to lift up their heads, and to return to their homes with great joy.

What powerful preachers we should be if we could have as clear a vision of God as had Ezra! We should be able to lead our hearers into the conscious presence of God. This is a very different thing to what is known as "taking the prayers." Ezra brought God near to the people, and the people near to God by his prayer. It was the spirit of the man that exerted so great an influence over his hearers, and it is what we are that tells so much more than anything we can say.

Another example of the way in which we should preach

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is provided for us in the Apostle Paul. It would take up far too much time to consider in the most casual manner the character of the preaching of the great Apostle to the Gentiles. Allow me, however, to recall that scene described in the twentieth chapter of the Acts, where Paul addresses the elders of the Ephesian Church at Miletus: "Ye know," said he, "from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations, which befell me by the lying in wait of the Jews, and how I kept back nothing that was profitable unto you, and have showed you and have taught you publicly and from house to house, testifying, testifying both to the Jews, and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ. And now behold I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God."

His closing words are: "Therefore I take you to record this day that I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God." I venture to think that if we sought to be like the great apostle in our spirit and in our work, there would be a much greater demand for our services, and far greater results following our preaching. As a matter of fact, when we only begin to think of his great and noble spirit we are overwhelmed by the sense of the disproportion between Paul and ourselves. Even though an ideal is unattainable, yet it is good to have an ideal, and it would be a good thing if every preacher cherished the ideal to preach like Paul. We may notice in his address:

His zeal. Always and everywhere preaching and teaching, calling on men to repent, urging them to put their faith in the crucified and risen Saviour.

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His teaching. He declares that he kept nothing that was profitable from those he taught.

His courage. He was well aware of the dangers which surrounded him, and the probable fate which awaited him, but he went on even more eagerly with the work of the Gospel, as the end seemed nearer.

His loyalty to Christ. There were two great incentives in Paul's service—his love and devotion to his Lord, and his love and devotion to the church.

His humility. Serving the Lord with all humility of mind, and with many tears. The record of his life proves that this was no idle boast. It was this self-abasement which helped to fit and qualify him for his apostleship.

We should notice also his faithfulness. "I take you to record this day that I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God."

It is these qualities that really make the man, and I need hardly remind you of the fact that before the preacher is always the man. Was it not Emerson who said: "I cannot hear a word of what you are saying because of what you are that sounds so loudly in my ears." A Paul-like preacher then, is zealous, apt to teach, courageous, loyal to his Master in all things, humble in mind, faithful unto death.

The poet Cowper says:

"Would I describe a preacher, such as Paul,
Were he on earth, would hear, approve, and own,
Paul should himself direct me. I would trace his masterstrokes, and draw
from his design;
I would express him simple, grave, sincere; in doctrine uncorrupt;
In language plain,
And plain in manner, decent, solemn, chaste,
And natural in gesture; much impressed
Himself as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too! Affectionate in look
And tender in address, as well becomes
A messenger of grace to guilty men.
Behold the picture! Is it like? Like whom?
The things that mount the rostrum with a skip,
And skip down again, pronounce a text;

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Cry Hem! and reading that they never wrote,
Just fifteen minutes, huddle up their work,
And with a well-bred whisper close the scene!
In man or woman, but far most in man,
And most of all in man that ministers
And serves the altar. In my soul I loathe
All affectation. 'Tis my perfect scorn,
Object of my implacable disgust."

Whether the poet's satire applies to preachers of today is open to question. I suppose there were such vain and silly men in Cowper's time. I have seldom seen any myself, but I have seen and heard a number, who, to my mind, have not appeared sufficiently impressed with the gravity of their message, or with the joyousness of the news that they had to tell, just as the case happened to be. In all that relates to preaching, the Spirit of God will be our guide if we will let Him; but His guidance is not usually bestowed without effort, and seeking on our part. We ask and we receive, we seek and we find, we knock and the door is opened to us.

The Spirit of God can use all the good and useful knowledge that we can bring to Him—knowledge of the Scriptures, knowledge of the world, of books, of men, of places and events; and use these things in fitting us to preach the Gospel of Peace. Not one of us would consider himself sufficiently qualified to preach the Gospel as it should be preached, yet the world is waiting for our message, and Christ says: "Go ye into all the world, and preach the Gospel to every creature." The saints of God need the word of life, and refreshment for their souls, and the Master says: "Give ye them to eat." In view of the honor of the calling and the importance of the work, may we not pray:

"Dismiss me not Thy service, Lord,
But train me for Thy will;
For even I in fields so broad
Some duties may fulfill;
And I will ask for no reward;
Except to serve Thee still."

Major Needs in a Vital Evangelism

BY THE EDITOR

THERE have always been two methods of evangelism, one personal—the face-to-face, man-to-man presentation of the Gospel; the other public—the proclamation of “the unsearchable riches.” In this public proclamation there have been two distinct methods of appeal. One of these gathers the people together within four walls, and in the seclusion of that indoor meeting conducts its service of worship and inspiration. The other goes forth into the highways and byways, seeking people where they are, uttering the sacred message on street corners and on public squares, in parks and gardens, and in the open fields.

OPEN AIR PREACHING

Both methods are important and necessary. The church building cannot be dispensed with or abandoned. Its gatherings are sources of infinite blessing. There the people realize “the fellowship of the saints.” There they meditate upon holy things. There they engage in mutual prayers to the Father in heaven. There they plan unitedly for the extension of the kingdom. It was in the seclusion of an upper room that Christ broke bread with His disciples for the last time before the crucifixion. It was also in an upper room that a group of faithful ones waited and implored the coming of the Spirit. The synagogues witnessed the presence and preaching of Christ, and Paul sought them and spoke in them in distant cities.

The other method, however, is also vital. The church in the house must be supplemented by the church in the open. The people who are outside, who come not at the sound of the church bell, who enter not into the gates of the Lord with praise, must be reached and rescued. So, in the days of its power, the redeemed church has usually employed

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the divine instrumentality of open-air preaching in order to pierce the heart and conscience of the passer-by.

Christ's life was spent mostly in the open air. All the chief events of His earthly career took place in the open air. There also most of His sermons and parables were spoken and most of his great miracles performed. The fisher's boat, the Galilean path, the green hillside, the river bank, the village street, the desert wastes, the slopes of Olivet, were the sky-domed temples of the Master's ministry. The spirit of the open air is consonant with the freshness and freedom of His redemptive message.

John the Baptist had been also an open-air preacher. He thus touched two classes of people who would never have been reached within the precincts of the synagogue—the Roman soldiers and the publicans. John was not the sort of man who could stay long cooped up within four walls. The great desert prophet was an unconfined man. With an out-thrust ledge of rock for a pulpit that unconventional herald of righteousness thundred forth his fierce denunciation of iniquity.

The initial act of the apostolic church, the event that gave form and significance to that institution as a distinctly articulated and independent body, was the sermon of Peter on the day of Pentecost. It was an open-air sermon to a wondering multitude of whom three thousand were converted.

On the day when Orient and Occident met on Mars Hill, and Athens witnessed the conflict between the stately philosophies of Greece and the divine vitality of the new Gospel, the dramatic incident took place in one of the most beautiful spots in nature's temple.

The early missionaries of the church were largely open air preachers. They went where there were no church buildings. Sometimes in woodland retreats and forest solitudes; sometimes in dens and caves of the earth; sometimes on the broad and open plains the Word of God was sturdily proclaimed, and men and women joyously accepted Jesus Christ as Lord and King. Thus the indomitable Ulfilas

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carried the Gospel to the turbulent Goths and Ostrogoths, Martin of Tours to the Franks, Augustine and Bede to Britain, Patrick to the Celts, Columbanus to the Gauls, Boniface to the Germans of Friesland and Saxony, and Anskar to the Vikings of the North.

Four of the most revolutionary movements within the church have been the Crusades, the Protestant Reformation, the Evangelical Revival in England and America, and the Salvation Army. The progress and success of three of these have been due in large measure to the practice of open-air preaching and worship. It was so with the Crusades. The Council of Clermont, bringing together one of the largest congregations ever gathered, made its great appeal through an open-air assemblage, addressed by Peter the Hermit and Urban II. Throughout this entire period the traveling friars uttered their messages everywhere, speaking to knots of groups of people in public squares or under spreading trees. The Franciscan Brotherhood, the noblest and purest movement ever conducted under the auspices of the Roman Church followed similar methods. The Reformers preached chiefly in churches. The large Roman Catholic edifices became Protestant places of worship, and were used by the intrepid leaders for the delivery of their memorable discourses.

In the Evangelical Revival under Whitefield and the Wesleys the preacher went once more into the open air. It is impossible to overestimate the importance of the Wesleyan movement in England. Lecky, the skeptic and rationalist says: "Although the career of the elder Pitt and the splendid victories by land and sea that were won during his ministry form unquestionably the most dazzling episodes of the reign of George II, they must yield, I think, in real importance, to the religious revolution which shortly before had begun in England, by the preaching of Wesley and Whitefield." John Wesley and his preachers, like the early disciples, "went everywhere preaching the Word." England was shaken to its foundations. And one of the principal sources of the power of that evangelical revolution

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was the prevalence of open-air preaching. Thus the multitudes were reached and saved.

During the last century we have had three outstanding examples of the measureless influence of open-air evangelism. One of these is the Salvation Army, now a worldwide force for righteousness. Another is the work of the pioneer missionaries of the American West, who made of the forest a tabernacle and of the prairie a temple. The third is the practise of our foreign missionaries, who have constantly adopted the outdoor method as the most direct and practical method of approach to the people.

This simple and beautiful way of presenting the Gospel to the souls of men has been abundantly honored of God throughout the centuries. It is suited to every age. It requires no elaborate paraphernalia or expensive adjuncts. It can be practised in every land and climate, even in northern latitudes during the summer months. It furnishes to the critics an impressive example of burning zeal in the cause of religion. It carries the glorious Gospel of redemption to those who are living outside the sphere of the church.

A mighty expansion of the scope of open-air preaching would revitalize the Christian body, and bring multitudes of people to a knowledge of "the truth as it is in Jesus."

LAY PREACHING

Quite as necessary as widespread open-air preaching in meeting the needs of today is the broadening and strengthening of the practice of lay preaching. The layman is a problem and usually a serious one. Dr. Shoemaker in his book, "The Conversion of the Church," seems to think that the chief blame for the somnolency of the men and women of the churches lies with the minister. Rather than the Gospel of grace and Christly service he preaches the Gospel of comfort, which the layman is willing enough to hear and obey.

The ministers get all manner of blame for all manner of imperfections but they are not the only sinners in this par-

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ticular matter. Lazy laymen and inefficient laymen fill the churches. The minister must carry his church on his heart but he should not be forced to carry it on his back. He longs and earnestly prays and faithfully labors for evangelistic results, but he cannot accomplish his ends without the warm and hearty support of lay evangelists. In the local church and in inter-church work the lay element is singularly barren of spiritual productiveness. In one of the great denominations three separate efforts have been made to organize and carry forward a national laymen's movement, within the last twenty years. All have been a dismal failure. There has been much boasting of what "the business methods we business men intend to adopt" will surely accomplish; much advertising and more or less speech-making, and then silence.

In the local church it is little better. Every layman should be an evangelist. If he were thoroughly converted and consecrated every layman would be an evangelist. A work of extraordinary value lies waiting for the hand and voice of the devoted layman. In the conduct of missions, in pulpit ministry, in the humbler urban and rural churches, in open-air services, in the leadership of Bible classes, in the formation of spiritual clinics and conferences, and in the large realm of individual approach to individuals, the layman has an immense field in which to exercise his usefulness. For women an almost equal opportunity presents itself, and the women have been more faithful than the men in taking advantage of these opportunities, save in the more public pulpit services.

The chance for effective lay-evangelism is limitless. Why do so few of the laymen of the churches enter into this broad field? They should welcome with joy and gratitude the opportunity for a service so glorious. A nation-wide awakening of the lay element to the absolute necessity and high privilege of evangelistic enterprise would do more to bring to pass the Christianization of America than any other single agency. To be truly converted oneself means to preach the Word to others.

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Usually the layman who has begun to exercise his gifts in public exhortation finds his heart so quickened in spiritual apprehension by the experience that he becomes doubly anxious to meet the needs of people, through the more personal appeal. Conversely, by means of this personal approach he finds the zeal for public preaching intensified. Thus each discipline helps the other.

It is especially the open proclamation of the message that I have in mind at present. This is an era of speech-making. Everybody is talking. Over the radio, as elsewhere, a multitude of voices discuss all conceivable subjects. Many men, far more than ever before in the world's history, are giving time and energy to the fascinating task of speech-making. But in the sphere of the religious life, too many churchmen who are excellent speakers, and clever enough with their tongues at business meetings, Kiwanis luncheons, social functions, college reunions, and all sorts of other gatherings, are amazingly diffident about speaking out loud when it comes to the vital matter of public witness for their Lord and Saviour. Unless there is a radical change of front on the part of the laymen in this crucial matter, the Church might as well abandon its hope of winning the world for Christ.

THE CHURCH A SPIRITUAL ORGANISM

Another urgent need is a continual emphasis upon the idea of the church as a spiritual organism rather than as an institutional organization. Such emphasis will impart a spiritual meaning to all activities.

The chief characteristic of our national life and of our church activities has been the manifest lack of deep-going spiritual power. Alike in their war enthusiasms, their post-war efforts at readjustment, their enjoyment of comfort and expansion and their later handicaps and anxieties, the people of America have looked everywhere except toward the heavens, where alone wisdom abides.

There are three ultimate needs, the conscious realization of God, the completion of that realization through fellowship with Jesus Christ, and the finding of all religious au-

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thority and authority for all life and action in this spiritual vision and in this realization of God. These are the tremendous facts that alone give significance to life and a triumphant orientation to all of life's peculiar problems. They are necessary to the construction of happiness values and character values, and to the enthronement of a wholesome spirituality in the nation's life. Have our people in this age come into fellowship with these enduring realities? Rather they show a deadly indifference to every demand of the deeper self. God, heaven, the soul, and the tragic needs of the human heart are neglected or spurned or denied.

To reach these people with the message of the Gospel it is necessary that the bearers of the message be imbued with the conviction that spiritual principles are the supremely important principles, and that only upon them can a worthwhile life be grounded.

In 1925 the general convention of the Protestant Episcopal Church gave prayerful consideration to the question of evangelism. It was felt that as the average annual increase in the membership of the denomination was only 25,000 a very large percentage of its million communicants must be unconscious of the duty and privilege of sharing the rich heritage of their relationship to Christ with others. So it appointed two bishops, two clergymen and two laymen as a Commission to recommend a plan to be incorporated in the very heart and life of the church, that should revive personal evangelism as a normal working principle in the life of every member. This Commission in its report strongly deprecated the idea of multiplying elaborate details or the setting up of complicated machinery. It issued a call to rededication of heart and life to Jesus Christ as the primary requisite to evangelizing effort.

Further, and in place of the usual organization tactics it recommended the following procedure for every church communicant. First, confession of Jesus Christ openly before men as Lord and Saviour. Second, regular daily individual and family prayer. Third, the better understanding of the mind of Christ through daily Bible reading. Fourth,

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seeking strength for service through worship and sacrament. Fifth, active service by every member of the church. Sixth, the development of a deeper sense of responsibility for bringing others to Christ. Seventh, earnest effort to combat worldliness by more consistent living of the Christian life. The Commission emphasized the fact that this undertaking was in no sense a campaign, but a workable plan for the purpose of reincorporating the fundamental spiritual objective in the vital center of the church's life; not for a day but for all time.

The terms of this report are definitely spiritual. It does not mention the word "campaign" except to repudiate it. The plan submitted holds in view a single purpose, the renewal of evangelistic effort through the vitalizing and spiritualizing of the entire church body. Every one of the seven items in the plan stresses this central issue.

Unfortunately, we live in the realm of substitutes. For direct and productive evangelism we substitute conventions and congresses, committees and commissions, and all the paraphernalia of the public meeting. We hold dinner conferences to discuss the various activities of the church and its mission to the world. The suppers are delicious; the speakers are earnest and we delight to hear them; the fellowship is congenial. Surely we have done a good work. Thus we salve our consciences. And thus the world goes on its merry way, quite unmindful of our sociables and dinner gatherings, and our profound theoretical interest in the salvation of humanity.

The methods of the machine are not the methods of Christ. It must not be thought, however, that I am condemning highly organized churches. Successful pastors who find their church membership steadily enlarging must multiply organizations in order to meet the needs of different groups within the body, and to develop those groups on the basis of their respective ages, tastes, and outlooks. A smoothly running institution, with all of its parts moving in harmony, and with all of its wheels well oiled and efficiently operative, is admirable. I am simply saying that the Spirit

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within the wheels is the central, essential and vital principle, and that the dynamic of the Spirit must animate all churchly labors.

In the work of the church at large, as of the local church group, the pressing need is to exhibit its strength as a living organism, to function vitally as an organ of the Holy Spirit, not to operate in the commercial and industrial fashion as a man-made organization.

CAPTURING YOUTH

There is urgent need also for an understanding sympathy between the generations. No subject is more freely and constantly discussed, and none is more important. Youth, in its various periods of development, has the same qualities of mind and heart and action, the same impulses, inhibitions and ideals that it has always had. These may take various particular forms, but in general they are the same. In other words youth is essentially the same, no matter what the passing conditions may be, and no matter what the color and trend of the environment.

During the last quarter of a century the fearful stress and strain of business life on the one hand, and of frenzied pleasure-seeking on the other, has so absorbed and commanded the life of the older generation that there has been a sad lack of oversight, so young people have come to possess far more keen a sense of freedom and irresponsibility than the children of a stricter and better disciplined age.

It is well to bear in mind, however, the fact that Christian parents, though often very culpable, have for the most part been much more attentive to the moral culture of their children than the people of the world have been. They have not been Puritanical. Quite the contrary. But they have been sincerely anxious and careful to train their children in ideals of decency and wholesome living, and in due observance of high character values.

Nevertheless, there has been a serious lack of real religious training and at the same time a widening of the breach between youth and age. The chasm is probably

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wider between the old and the new just now than it has been between any two former generations. This chasm must be bridged if the oncoming generation is to be evangelized and Christianized. There can be no disputing the fact that the American home has lost its ancient spirit of loveliness and peace. It is also true that the glory of the Christian home with its fine nobilities and sanctities has only in rare instances survived, amid all the troubles and confusions that the present age has witnessed.

Usually Christian parents in nominally Christian homes have, since early war-days and before that, relegated all of the religious training of their children to the Church. The Church, for its part, has confined its obligation to the superficial instruction of the children for one half hour once a week in the Sunday school. The results are naturally deplorable.

The twofold aim of all religious instruction should be, in the home and in the church, to bring the child or youth into personal and vital relationship with Jesus Christ, and to strengthen and perfect that relationship, thus producing radiant and symmetrical Christian character. This twofold aim, definitely evangelistic in essence and spirit, should permeate and interpenetrate all of the methods and processes of religious education. The progress that has been made in recent years in the developmmt of productive systems of religious education is remarkably encouraging.

Decision Day is observed in many Sunday schools, and is made the chief agency for swinging the young life into fellowship with Christ. An excellent psychology lies back of the observance, provided proper preparatory work has been done. After sound preliminary instruction and personal conference it is right and natural that a challenging appeal should be made for immediate and positive decision. If shallow methods, and all teasing and coaxing be avoided, a forthright demand for a verdict in favor of Christ is a reasonable and effective means of winning souls for the kingdom.

But the value of Decision Day lies in the emphasis that

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is given to its definiteness and permanency. The decision must hold fully in view the months and years that lie ahead. We are pleading for a decision, but we are also demanding a life surrender and a life-service. The same is true of other activities that seek the heart of youth.

There are two basic principles that should guide the Church in all of its efforts to win youth for Christ. They are those of knowledge and sympathy. The Church must thoroughly understand Youth, and most heartily sympathize with its point of view.

These principles are fundamental. Too often "stupid age" does not understand "flaming youth." Consequently its approach is self-conscious, and more or less formal. We may elaborate schemes of religious education, but they will go for naught unless they grow out of knowledge and appreciation of the point of view of the child or youth. This is true to a great extent in secular education, but it is far more true in the realm of spiritual training, for here we deal with the richest, deepest and most sensitive values of the human life.

Much of our effort at the evangelization of youth fails miserably on account of the difficulty of the mature mind to transfer itself into the region of youth. On the other hand, amazing results are accomplished in dealing with individuals in the pre-adolescent and adolescent periods, by those who retain a vivid memory of their own early experiences and can recapture the hopes and longings and the general outlook of those years of boyhood.

A young business man, making a week-end visit to a certain village, taught a class of boys in the Sunday school of a local church. He was a stranger to them yet they were at home with him at once because he understood them. His natural and vital appeal to them to give their lives to Christ made an indelible impression. The future of two at least of these boys was determined on that day, and they carried the influence of his words into all the years that followed.

Soon afterward that young business man offered himself to the Foreign Mission Board. In spite of his lack of col-

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lege or seminary training he was accepted. There was a spirit of genuineness and joyousness about him that won all hearts. He has died very recently, after a half century of service in Japan. A fellow-worker for thirty years in that land said to me after his death: "No missionary of our Board has been so remarkably successful as he. Multitudes of Japanese have been won to Christ and built up in Christian character through his ministry. He knew the secret of becoming 'all things to all men that he might by all means save some.'"

To capture a life for God we must realize the ways of thought and feeling that function in that life. The ordinary adult approach fails in its objective because its method is foreign to the attitude and aim of youth. The theological seminaries teach many worthwhile subjects but they do not teach their students—disciplined college graduates—how to become twelve years old again, or fifteen or eighteen. To enter with an awakening vitality and understanding into the ways and manners of a fifteen-year-old youngster is one of the greatest and most gracious of arts. It requires sincere prayer and acute observation and an intense personal interest to master this difficult art.

Understanding is intertwined with sympathy. There can be no return to childhood's attitude, or any real understanding of childhood's point of view, without the presence of an affectionate sympathy.

The old story was probably authentic. The solemn-faced clergyman, addressing a class of Sunday-school boys, fixed his accusing eye upon one bright-faced lad as he asked: "Who made the world in six days and rested on the seventh?" The little chap, thoroughly scared, replied with trembling voice: "Please sir, I did, but I'll never do it again." Many answers to questions that are asked without an understanding sympathy, are given in order to placate the questioner and to gain relief from the ordeal.

The man must become a boy again if he would win the boy. The boy cannot possibly become a man in maturity

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and wisdom, but the man can become a boy again, and be a friendly comrade in his boy's world.

A complaint that I heard not long ago is worth repeating. A promising lad was a member of a class in an elaborately organized Sunday school. The supervision, system of grading and courses of instruction were thoroughly up-to-date, and caused the school to be held up as a model of modern efficiency in religious education. The boy's criticism was that "everything is as hard and juiceless as my class in physics in the high school."

The adjectives that he used are crude but suggestive. The courses were admirable, I have no doubt, but the life element was absent. The off-hand criticism of the boy may be expanded into an indictment against much of our present-day religious education. It is not the quality of the material provided, but the spirit of the teacher, that is usually at fault.

No open-eyed Christian leader would be so stupid as to deny the splendid achievements already won by the religious education movement. Its development has been very rapid and its rare helpfulness unquestionable. In order to keep the confidence of the people, however, it must enshrine the evangelistic ideal as its primary and essential motif. In the midst of all its educational plans and agencies, it must strive with unity of purpose and fervor of passion, to secure the two ends that evangelism seeks, the conversion of the individual, and his upbuilding in true Christian character.

Where there is failure it is a matter of the heart. The very atmosphere should vibrate with sympathy. The teacher should understand Christ and the subject he is teaching, and the pupils who are under his care. Understanding and sympathy work both ways. To enter into unforced and interested fellowship with youth, brings a constantly keener understanding. That understanding fosters a loving and ever-deepening sympathy, and such sympathy in its turn promotes an ever clearer understanding.

The seminaries train men to meet adults, to teach adults, to preach to adults. Their courses in Hebrew and Greek

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and Church History and other subjects are excellent. They are indeed very necessary; but they prepare the minister to deal with mature minds. Preaching eloquently and learnedly to middle-aged saints and supervising their spiritual needs, are admirable occupations but they should not constitute the main business of a modern minister, nor consume three quarters of his time.

The chief business of a church should be the salvation of youth. If the Church in general had realized this fact in the days that are past its entire situation would be vastly different from what it is today. Instead of being moribund and nerveless, with its mission work everywhere contracting instead of advancing, it would be instinct with divine vigor and gleaming with the bright beauty of spiritual victory.

An unremitting and intelligent marshalling of all the forces of the modern Church for the salvation and spiritual upbuilding of the youth of America is the only hope for the Church of today and tomorrow.

Reviews of Recent Books

BY THE EDITOR

A CONSERVATIVE LOOKS TO BARTH AND BRUNNER. Hy Holmes Rolston. Nashville: The Cokesbury Press. \$1.50.

In place of the old "New Theology" of the modernist, which by this time is decidedly tattered and torn, comes now a new theology that is dynamic and rather tremendous. The contrast is startling! The so-called modernist has really been having a hard time of it in recent days. He has been tried and found wanting all along the line. Not only the fundamentalists and conservatives in general have opposed his rather vague and very tame theological meanderings, but the consistent radicals also have been repudiating him as a compromiser and something of a coward. It is one of these outspoken non-Christian radicals who has recently denounced the doctrine of the theological modernists as "shallow, barren and useless." Modernism, having no vital content, is about done.

Nevertheless, it leaves its trail. The trend and tenor of our times in Christian circles certainly has not favored Calvinism. Our temper has led us rather toward Arminianism, not that of the strong leaders of the Evangelical Revival, but that of the comfort-loving and platitudinous modernist. There has come to pass, however, in these recent restless and stormful days, a powerful recrudescence of Calvinism, which has awakened the theologians of Germany from their slumbering amongst the books, and stimulated a new interest in moribund theological circles the world over. That Karl Barth and his daring challenge must be taken seriously there can be no doubt. The author of this volume in his first chapter quotes Dr. McConnachie as saying that the Barthian movement is "the greatest spiritual movement of the century." If this be true every wideawake minister or thoughtful layman will become a student of this newest theology; and we know of no better introduction to such study than a careful reading of this brief but very scholarly appraisal of the work of Barth and his associate and disciple, Brunner.

Barth has been misinterpreted largely because he has been misunderstood. His writings are not easy to master. Wilhelm Pauck makes this clear in his recent critical study of Barthianism, in which he gives to the new reformer full meed and honor for his constructive positions and seeks to explain and reconcile some of the apparent contradictions involved in the system.

The organizing principle of the Barthian theology is "the qualitative difference between time and eternity." Its fundamental assumption is that there is a world of God, over against which, and in opposition to it, stands the world of man. Barth, like the Apostle Paul—whose Epistle to the Romans became the starting point of this new system—believes profoundly in the permanent crisis of time and eternity, God's world and man's world. Hence he styles his teaching "the Theology of Crisis." Man's world is the This-side, God's world is the Yon-side; and the Yon-side is the side that is qualitatively real. According to Barth, the trouble with modern thought is that it has forgotten that there is a Yon-side and has sought to explain the world of time without considering its relation to the world of eternity. That real world is unknowable except as Christ has revealed it; the nature of the world of eternity is found in the resurrection life of Christ. The second principle of this system is that the starting point of theology is not man but God. God reveals Himself. The third principle, founded solidly upon the New Testament, makes special perception central in the search for truth. By faith and obedience God becomes known.

After discussing the transcendence of God, so important in Barth's teaching, the author proceeds to a consideration of three essential themes, the Word of God, the Person of Christ, and the Word of the Cross; and then traces the outcome of these principles in theology, ethics and social relationships. The author has performed a noble task in thus interpreting Barth in clear and forceful everyday language.

RELIGION TODAY: A CHALLENGING ENIGMA. Edited by Arthur L. Swift, Jr. New York: Whittesey House; McGraw Hill Book Company. \$2.50.

A series of fifteen papers, originally delivered as a course of Lectures on Religion at the New School of Social Research. Two of these papers are written by Dr. Swift,

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the others by fourteen representative teachers and professors. Protestant, Catholic and Jewish writers are here, together with those who seem to have taken leave of all churchly relations, although they would probably still call themselves religious. Religion is at any time a difficult term to define. It is especially so today, since its variant manifestations in the midst of exceedingly complex conditions render any exact explication and delimitation almost impossible. This fact appears in the differences of approach and attitude which we find in the case of the present writers, although there is a vague general agreement and consequently a measure of unity in the entire presentation.

Such subjects as the relation of religion to capitalism, communism, democracy, social progress and psychical research are discussed in vigorous fashion. On the whole the essays are negative rather than constructive, for "critics all are ready made." The longest of them is written by Dr. Morris Cohen, who expatiates on "The Dark Side of Religion" and comes finally to the conclusion that all of the religions are a little bit ungracious, too intense, and too sure of what in our uncertain life cannot be proved. "Let us cultivate our little garden," containing such enlightened comfort and strong visions of truth and beauty as the world may afford us, for "the pretended certainties of religion do not really offer much more." Dr. Fritz Willets, in considering psycho-analysis and religion, seems to desire most earnestly that we shall substitute Freudianism for religion, assuring us that the great progress of science has been built upon intelligence and fact and yet satisfies the profoundest longing of the heart. If we build upon intelligence and fact we will "understand Freud," while on the other hand religious enthusiasm has only too often "led to the most atrocious human sacrifices." Since religion tends to blind and assuage our aggressive instincts it is uncertain, and its results discouraging. We must work in the future through the medium of intelligence so that "intelligence will become religion" and we shall all be happy with Freud.

The attempt of Dr. John A. Ryan to show that Catholicism has favored and loved true democracy is quite unconvincing. Toward the close of the book Rev. John Hayes Holmes assures us that the future of religions is gloomy, indeed, although Religion will survive. There will be no gods, no church, no Sunday, no Bible, no prophets or saviours, no Christ, no Son of God come down to earth to save mankind from death. The world will become one beautiful temple, and men one joyous family and all true life divine. If there are to be no prophets, however, we fear that there will be no room for such beatific and visionary predictors as Dr. Holmes.

The articles by Dr. Moldenhawer on "A Modern Christian Talks About God," by Dr. Hornell Hart on "Psychical Research," and by the Editor on "Religion in Action" are constructive and illuminating.

MEN WITHOUT GOD: THE TESTIMONY OF A RECLAIMED ATHEIST. By William A. Corey. New York: Fleming H. Revell Company. \$1.50.

People are apt to be fascinated by "human interest" stories, if the egoistic emphasis be not too strong and if the tale itself be clearly told. Well, here is one that has a thrilling interest. Its chapters first appeared as articles in the *Sunday-School Times*. They are autobiographical, recounting Mr. Corey's life as an atheist and as a Christian, and telling the story of his interviews with atheists, or with their friends, after his own conversion. This is a good book and an interesting life-story. There is genuine pathos, and also genuine humor, for the author quite frequently indulges in quaint pleasantries. In the main, however, he is in dead earnest. To him life is our one great chance to do good, and the only life worth living is the life that is "hid with Christ in God."

Mr. Corey proves this position up to the hilt. He finds as a result of his visitations that some of the old friends of his days of socialist propaganda are dead, that two or three committed suicide, that those who still live and maintain their atheistic and agnostic attitudes are almost without exception restless and unhappy, and that several have wandered into loose and immoral ways. He proves his point that the only brave and happy life is the life with Christ.

TIME, MATTER AND VALUES. By Robert Andrews Millikan, Ph.D. Chapel Hill: The University of North Carolina Press. \$1.00.

In the field of experimental physics Dr. Millikan is undoubtedly the leading authority of today in America. In this book, which consists of a course of lectures, given under the auspices of the Rev. John Calvin McNair Foundation, at the University of North Carolina, we have a brief but impressive review of some of the most significant

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changes in fundamental concepts which have eventuated from the extraordinary advances in recent years in the whole area of experimental physics. The point of these discourses lies in the fact that these changes have an important bearing upon the entire outlook of mankind toward nature, and therefore toward life as a whole.

No scientist is more guarded or wise than the author in his devotion to his special field of investigation. Indeed, he has warned the lesser scientists again and again that one of their grave blunders has been to extend their generalizations with undue assurance into fields in which they have not been experimentally tested. "This," he informs us, "has led in the past to a dogmatism in science which is at bottom indistinguishable from dogmatism in theology or in any other field."

The three lectures here presented concern the fundamentals of Time, Matter and Values. Their object is to indicate the changes that have taken place in reference to the meaning and relationship of the three elementary terms in question. Toward the close of the last lecture Dr. Millikan affirms that "dogmatic materialism in physics is dead," and introduces this statement with a delineation of the fierce struggle made by the materialists to hold their ground. They were driven from one refuge to another until finally they assumed that because the laws of interaction of bodies at slow speeds had been verified they would also hold for high speeds, and "brute facts appeared which denied the validity of this generalization, and in the denial gave birth to the theory of relativity." Relativity spelled the doom of materialism.

MY NEIGHBOR JESUS. By George M. Lamsa. New York: Harper and Brothers.

Still, after two thousand years, keen minds and devout spirits the world over, seek to know more intimately and to interpret more perfectly, the mystical and miraculous personality of Jesus of Nazareth. The present author is a native of Assyria, a cultured product of an ancient but impoverished race. Mr. Lamsa, familiar with the Aramaic language and a close student of the old manuscripts, seeks to give to his readers a picture of Jesus in its original oriental setting. Not as formal footnotes but as an integral part of the living narrative itself, he reveals the meaning of manners, habits and attitudes which are peculiar to the East, and which constantly appear, occurring and recurring, in the gospel histories. We have not taken the time to do any critical or research work in this matter, or in relation to this author's interpretations, but we take it for granted that he is correct in his statements, and that his account of ways and customs is accurate. The story that he tells is the plain yet exquisite story of the Master, as He moves amongst men; but this simple story is illumined by the explanations that develop along with the story; so that Jesus seems to come closer to us and to become more real as we read. This little book is a jewel, whose radiant facets gleam with light and beauty.

GOD IN THE SHADOWS. By Hugh Redwood. New York: Fleming H. Revell Company. \$1.00.

Those who were fortunate enough to read that remarkable story, or series of stories, "God in the Slums," will welcome joyously this new book by the same author. It is defined as "autobiographical but not an autobiography," and is evidently a tale of the author's own life from the time when, as a callow youth, he became cub-reporter on a Liberal daily at a salary of ten shillings a week. His life in that capacity, his informal religious contacts through his work as a newspaper man, his first visit to the Salvation Army, his membership in that Army with its interesting concomitants, his removal to London, his conversion and its effects, his service in the slums, his sorrows and trials and faith, all are recorded in a way so intriguing that the reader follows breathlessly page by page the doings and thinkings of "Peter Rawlings" or "Big Brother," as he came to be called. It is a story that sparkles and scintillates while it comforts and inspires.

TRIUMPHANT CHRISTIANITY: THE LIFE AND WORK OF LUCY SEAMAN BAINBRIDGE. By A. H. McKinney, Ph.D., D.D. New York: Fleming H. Revell Company. \$2.00.

It is well that the lives of loving and devoted women, who achieve illustrious victories in the name of Jesus Christ, should receive recognition, and that the story of their lives should be told abroad. Mrs. Bainbridge was the daughter of Mrs. Cleora A. Seaman, one of the first woman physicians of this country and one of the most

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eminent. Her husband, Dr. W. F. Bainbridge, a Baptist minister, became well known as an archæologist and author. She was a woman of rare culture, unusual talents, large executive ability, and eminent faith. She was the organizer and for three years the Superintendent of the Woman's Branch of the Brooklyn City Mission Society, and afterwards for seventeen years the Superintendent of the Woman's Branch of the New York City Mission Society, an undenominational organization supported by many of the metropolitan churches. She was connected with many other philanthropic and missionary bodies. She also, especially in her younger years, travelled extensively in many lands, on each of two different occasions spending a period of many months in a profitable pilgrimage around the world, inspecting the work of foreign missions. She wrote, lectured, taught, and ministered to the relief of the needy. Her life was a magnificent exemplification of consecrated Christian womanhood. From her early years, when she served as a nurse on the hospital staff of the Northern Army, and was known as Sister Ohio, until her death at the age of eighty-six, at the home of her son, Dr. William S. Bainbridge, a famous surgeon in New York City, she gave herself without reserve to the cause of relief and human betterment.

The author of this gracious tribute, Dr. McKinney, speaks out of the fulness of personal experience, having been associated with Mrs. Bainbridge for a considerable period in mission enterprises amongst the polyglot peoples in the heart of America's greatest city. Such a book as this should be in the library of every Sunday school and every high school in our land.

GEORGE WHITEFIELD—THE AWAKENER: A MODERN STUDY OF THE EVANGELICAL REVIVAL. By Rev. Albert D. Belden, B.D. Nashville: Cokesbury Press. \$3.00.

What is the value of Whitefield's life and work for the present-day Christian world? This is the question that seems to have occupied the central place in the mind of the author of this volume as he wrote the story of the great Evangelist. Surely the worth of the biography of an acknowledge leader of men in a past century is largely tested by its power to bring from the incidents and events of that life a vital message for today. Too much of our biographical literature of the last dozen years has been of the "debunking" sort, dragging into the light the faults and indiscretions of its subject and creating sensational sales and large money returns by its pusillanimous and degrading references. Such books are themselves unclean and bear no inspiration.

Here is a vivid story of a stalwart Christian personality, related with much charm of style, and yet with careful attention to exact statement. One gets a new vision of the extent and rich fulness of George Whitefield's influence. His fine fellowship with John and Charles Wesley and others, in the Holy Club at Oxford; his effective personal ministry as a youth at Gloucester, where he was born in 1714; his early preaching in London at the age of twenty-two, and its remarkable character; his seven visits to America with their amazing spiritual results; his connection and that of the Wesleys with the brilliant and high-principled Countess of Huntingdon in the prosecution of the work of the Kingdom; his broad and human sympathy, making the two great nations of England and America his eternal debtors; and his intense and unwavering interest in the three vital movements of evangelism, philanthropy and education are brought before the reader with convincing eloquence.

The last five chapters, in which the author makes his appeal from Whitefield to the church and the Christian of today, constitute a challenge which no serious reader can afford to neglect, or fail to take to heart. The factors of change which differentiate the religious and social world of today from that of Whitefield are set forth, and the author expresses and illustrates his belief that there is going forward quietly yet surely today a higher synthesis of old-time teaching. He indicates the character of this synthesis which is leading to a clarified theology and a truer and fuller view of God in Christ. He then analyzes the new approach in psychology, and in our intricate social organization, showing the elements of strength that make for a broader understanding of the evangelical message. His conclusion is that it is still possible for the Christian evangelist to face the modern man with the demand for a radical change of human nature, a new birth, the power to achieve which is nowhere so surely derived as from Jesus Christ; and that by the test of Christ a present-day gospel must be a social gospel, actuated by the principle of unselfish love, or it is still an unfulfilled gospel. The Christian church must be the nucleus of the Kingdom of God.

Those who are acquainted with the very remarkable work that has been accomplished by Dr. Belden as Superintendent of "Whitefield's" in London, will especially appreciate this notable biography.

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PROBLEMS OF PROTESTANTISM. By Lewis Gaston Leary. New York: Robert M. McBride and Company. \$2.50.

The first impression made upon the reader of this volume is likely to be a sense of wonder at the astonishing number of books that the author has read in his process of preparation, and the excellent and appropriate quotations that he has made from their pages. The "Notes" at the back, which really constitute a bibliography, occupy twelve crowded pages and contain three hundred and fifty citations. At times the multitude of quotations rather hinders the full and logical development of the author's own thought. The second impression would be one of pleasure at the ease of style with which Dr. Leary conducts us through the maze of problems, large and little, which throng the arena of contemporary Protestantism.

The first chapter, "The Ostrich Viewpoint," may be summed up in the sentence: "Protestantism is failing to function as it ought." It is far from being spiritually bankrupt, but it lacks the vision to discern its own alarming weaknesses, and is spending no strength to remedy them. The author has no patience with those who, recognizing the peril, create a pseudo-problem by ascribing conditions to the presence of a hostile environment. He answers the "environment alibi" by asking why the churches have allowed these conditions to arise, and now that they have arisen, why the churches do not redouble their efforts for triumph over the hostile conditions.

The real problems, as here outlined, are those of the centralization of the pulpit, an unhonored ministry, moral impotence, a mean disposition, a confused Gospel, fear of science and opposition to its teachings, cushioned pews, and pessimism. Surely here is a bewildering array! In the course of his description and criticism of these problems some very sharp and awakening words are used; but is it not needful and helpful that such words should be used? Perhaps the chief defect in the arraignment consists in the tendency to ascribe to the whole body of Protestants some faults and failings that are entirely confined to relatively small groups. This is especially true in the chapter that concerns the opposition to science, which the author entitles "The Problem of Fearing and Fighting Truth."

We doubt whether the final chapter, concerning "The Problem of Pessimism," will find the reader in a mood to appreciate this discussion when at last he reaches it; for, in spite of the author's breezy style and his efforts here and there to offset black conditions with an appeal for courageous faith, the tone of the whole book is distinctly depressing. We imagine that the reader will come to this last chapter a gloomy pessimist unless he be blest with sustaining grace.

However, we are glad that this book has been written. It is merciless in the exposure of many real weaknesses and most unfortunate handicaps in our American Protestant churches, but it is well to be aroused by a strong and earnest voice from our lethargies and somnolences. A bludgeon is sometimes a blessing.

We wish that the book had an index. Every modern book should have an adequate index.

THE COURSE OF CHRISTIAN MISSIONS: A HISTORY AND AN INTERPRETATION. By William Owen Carver. New York: Fleming H. Revell Company. \$3.00.

Dr. Carver divides missionary history into five periods, the first embracing the years between Pentecost and the reign of Constantine; the second covering seven hundred years, the era of expansion and consolidation; the third, from 1000 to 1500, the "lean years" of sporadic development; the fourth an epoch of inner revolution and outward exploration, ending at the close of the eighteenth century; the fifth, the modern evangelical era. Approximately one-third of the volume, or one hundred pages, is devoted to the first four periods, the remaining two-thirds to the years that have followed the organization on October 2, 1792, of "The Particular Baptist Society for Propagating the Gospel Among the Heathen," the pioneer Protestant missionary society of modern times.

The author makes a thoughtful distinction between this organization and those of the preceding centuries. This society was undertaken solely and specifically for missionary purposes, for evangelization in the name of Jesus Christ and under the definite direction of the Holy Spirit, and had beyond that a powerful educational value, while the earlier efforts, both Romanist and Protestant, had unfortunate political or commercial or other secular entanglements. The new mission, and those that succeeded it, have been genuine Christian enterprises, spiritual in import and resting upon the basis of individual conviction and responsibility for support.

The first division of the book, consisting of ten chapters and covering a stretch of

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eighteen hundred years, may be defined as a broad historical survey. The second division, consisting of the eleven chapters that follow, may be called an intensive study of particular fields and methods. India, China and the other missionary lands are considered in order, while Romanist work in South America and missions to the Jews are also included. Brief as this study necessarily is, Dr. Carver has shown a peculiar genius for emphasis of important facts and events, so that we meet no cumbrous and confused array of names, dates and organization methods, but a fascinating narrative, which tells us in graphic language just what we really need to know.

The final chapter is a survey of the modern period. It binds together and interprets all that has gone before. It emphasizes, and rightly we believe, the outstanding contribution of missionary effort to world-progress in all lands, and also calls attention to the pioneer and initiatory character of the missionary movement. Further, this movement has always kept steadily in view its original aims, seeking to interpret productively the primitive principles of the faith, preaching the doctrine of the Cross, presenting the Gospel as the one hope of redemption and the single source of all ethical, social and educational soundness and spiritual power. The great achievements of Christian missions, the modification and expansion of Christian ideals through these achievements, and the large outstanding cultural effects, are also indicated.

This volume as a whole is a thesaurus of useful information and a source of dynamic stimulus. It is exactly what its title claims, not only a history but an interpretation—and it is a vital and arousing interpretation.

IS CHRIST POSSIBLE? An Inquiry into World Need. By P. Whitwell Wilson. New York: Fleming H. Revell Company. \$1.75.

Fellowship with Christ implies a surrender to Him of all the resources of personality, for His reshaping through the Spirit. The person, with His aptitudes, aims and individualities yields himself to the Supreme Personality. As a natural consequence each human being, when he becomes a Christian, has his own view of Christ, his own interpretation of the Master's character, service and sacrifice. Every Christian might write a life of Christ, and each portrait of Him, thus drawn, would be different from every other.

A multitude of such delineations have issued from the press in the last fifty years, and each presents a new picture. That which comes to us in this volume is distinctive and very beautiful. Some years ago Mr. Wilson spoke to us of "The Christ We Forget." So this might be entitled "The Christ We Love." The author is a newspaper man, a former member of Parliament, now well known in both England and America for his rare gifts of mind and heart.

There is no attempt to be "different" and, therefore, the portrait *is* different. It wins us by its simplicity, its naturalness, its reverence. The theme of the book is love, the fullness of the love of Christ for others. It is not the dream Christ of legend and romance, or the Jesus of history, or the shadow Christ of mystery, or the reforming Christ of the socialist, or the human Christ of the religious liberal, or the healing Christ of various modern cults, or the tragic Christ of the mediæval painters, that we find portrayed in these pages; but the living, loving, friendly Christ, the incomparable One who is the same yesterday, today and forever. The ease with which the author, having himself accepted Christ, accepts therewith the eternal and profound principles of the Gospel, and uses these as media for a better understanding of the sublime character of our Lord, imparts an inexpressible charm of the narrative.

The birth, the upbringing, the miraculous manhood, the revealer of the will of God, the trustee of the Father's infinite love, the Divine Redeemer, the glorious conqueror of death, all tell the story of an overwhelming sympathy and a compassionate affection; and the author has traced these several steps in the life and ministry of the Son of God with unerring spiritual insight.

This is one of the few select volumes of our time that should be read again and again by every sincere Christian.

THE EFFECTIVE COLLEGE. By a Group of American Students of Higher Education. Edited by Robert L. Kelly. New York: Association of American Colleges. \$2.00.

Dr. Kelly rendered a service of unusual value a few years ago, in bringing together, analyzing, and publishing a great body of facts relating to theological education. The aim of the present volume is somewhat similar to that of the earlier work; it seeks to set forth the present condition of collegiate training in America. It contains the reports of groups of specialists, chiefly presidents, deans and directors of universities

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and colleges, with reference to the collegiate situation, in order to determine the elements of strength and weakness. It goes farther, however, and suggests ways of improvement and plans for closer coördination and a more adequate expression of American educational ideals. Such subjects as those of an effective college curriculum, faculty-student relationship, adequate teaching, the promotion of scholarship, the matter of finances and the presence and promotion of religious interests, are thoroughly discussed by the competent observers who have given time and wisdom to their task.

AN INTRODUCTION TO LIVING PHILOSOPHY. By D. S. Robinson. New York: Thomas Y. Crowell Company. \$3.00.

The author is professor of philosophy in Indiana University. He here provides a much-needed guide to all of the present-day movements in philosophy. The book is intended to form a companion volume to the author's "Anthology of Recent Philosophy." It is, however, quite complete in itself, and its clarity of style and logical arrangement make it valuable, not alone for the teacher and student, but for every reader who possesses an intelligent interest in the progress of philosophic thought. As its title indicates, it concerns itself chiefly with living philosophies; yet, whenever the course of historic development seems to demand it, abundant reference is made to the teachings of such earlier thinkers as Spinoza, Leibnitz, Locke, Berkeley, Hume, Kant and Hegel, as well as to Comte, Schopenhauer and more recent philosophers.

After considering the meaning of philosophy, its relations, the reasons for its pursuit, and its methods, branches, and problems, Dr. Robinson proceeds to the study of the various systems of today in three divisions, departing from the ancient and general twofold alignment of schools as idealists and realists by giving to the pragmatists a distinct group-place. He follows this with an account of a dozen other and less easily classifiable systems, such as vitalism, phenomenology, mechanism and imagism, although designating these also as belonging "predominantly" to one or another of the three aforesaid divisions. Within each main division the author treats of the meaning and methods of the system that is being considered, its solution of the problems of knowledge and existence, truth and error, body and mind and value and evil; and then discusses the objections to the theory or school in question. Such a manner of procedure is analytical, scientific and satisfying.

In his statement of the "opposition" to the various types and methods of Idealism the author maintains that the critics of these schools have today attained the strongest position in the philosophical world that they have ever held. Nevertheless he is convinced that this is the very best time for young people to make a thoughtful study of idealism since there is every reason to believe that the wave of reaction has spent its force, and that the next forward movement in philosophy will be "a revival of idealism under a new form." We wish that the author had gone further, and given us his reasons for this encouraging assertion.

The chief objection to realistic systems lies in their extreme and exaggerated emphasis on the critical function of philosophy. This is certainly a valid protest. As the New Realism arose as a polemic against Idealism, so the Critical Realism has arisen as a polemic against the New Realism. Both forms of realism have been dominantly and preëminently critical of all thought except their own, "often to the point of sheer dogmatism and absolute intolerance." Philosophic controversy is wholesome, but to erect it into the fundamental principle of philosophic method is to court sure disaster for the system.

The pragmatists, being naturalists and biologists, affirm that mind is subordinate to existence or nature. They nevertheless insist that existence itself is man-made, that there are no static facts, that the laws of nature are our creation, the product of our categorizing activity. This irreconcilable contradiction carries within it the doom of pragmatism, which must in time be absorbed by subjective idealism or by realism.

In his final chapter on "The True Philosophy," Dr. Robinson rejects eclecticism as internally inconsistent, since it is impossible to combine all of the good points of all types of philosophy without including also many of the defects of each. All attempts at eclecticism in the past have signally failed. Nor does he favor the adoption of a general principle in order to make a real synthesis of the various types, as Dr. W. E. Hocking has sought to do. Such a synthesis inevitably becomes the type accepted by the man who makes the synthesis, and so we revert to the original approach. The realist would make his synthesis from his point of view, the idealist from his, the pragmatist from his. If all philosophers could agree on a set of postulates for the creation of an adequate unification all would be well; but such a happy issue is impossible.

The author suggests as his own view an ultimate "convergence of types." When and

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if supremely great philosophers "could throw off the *Zeitgeist* or spirit of the age, and could see where the extremes of philosophical positions meet and where the streams of thought embodied in each type converge," the problem would be solved. The author believes that a system of philosophy toward which all of our contemporary types are converging is even now in the making. "Such a system will be the true philosophy."

THE MOCCASIN TRAIL: Projected and Edited by The Department of Missionary Education, Board of Education of the Northern Baptist Education Society. The Judson Press, \$1.00.

This book consists of eleven chapters each with a different author; three of whom are Indians. The other chapters are written by those who are students and friends of the Indian. In the first chapter one finds a review of the beginnings of missionary work with its difficulties, hardships and triumphs among the Kiowas, Arapahoes, the Cheyennes, the Comanches, the Apaches, Wichitas, and Caddos. The name of Sacagawea appears early, recounting her assistance to the expedition of Lewis and Clark as guide and interpreter, enabling them eventually to reach the Pacific Coast.

The progress of the gospel in its relation to the individual, the family, and community life of the Six Nations in New York State; the Hopis and Navajos in Arizona; the California Indians where through the gospel, medicines and nursing the population began to increase, is vividly and convincingly narrated. There is the story of Lucius Aitsan who becomes a minister; the address of the Hon. Patrick J. Hurley, former Secretary of War, and a graduate of Bacone; the account of John Frost and David Owl, and of the Indian Orphan Home and Bacone College where there are representatives from fourteen states and twenty-eight tribes.

The closing part of the book reveals the discouragements which the President of Bacone has met in trying to place the Indian boys; and a summary by Dr. Bruce Kinney of the Indian's obstacles and accomplishments. The book closes with a table giving the location of Indian Baptist churches, together with statistics indicating their strength.

THE SCIENCE OF PSYCHOLOGY. By Raymond Holder Wheeler. New York: Thomas Y. Crowell Company. \$3.75.

In this volume psychology proves in a triumphant fashion its claims and rights as an exact science. The book forms an intelligent interpretation of the Gestalt psychology, and attests the worth of this new but already powerfully influential system. It is a compact and convincing presentation. The author's definition of psychology as "a study of conscious behavior and of the conditions under which the behavior takes place" stands in interesting contrast with that which was made popular by Prof. James, Dr. G. T. Ladd and others more than a quarter of a century ago, and which told us, in introspective terms, that psychology was "the description and explanation of states of consciousness, as such." We have traveled far since then.

Dr. Wheeler reminds us that man should be studied both as a biological organism and as a member of society. He asserts that human psychology involves the study of social behavior, with its various limited and specialized activities, and that it also considers those forms of behavior which can be abstracted therefrom. He stresses the point, so important in the gestalt attitude, that behavior is an activity of an organism-as-a-whole. Incidentally, though not in precisely the same manner, he emphasizes the goal-seeking activity present in all conscious behavior, which is one of the main tenets of the Purposive psychology.

It has been the habit of some psychologists to regard Gestalt as merely a qualitative psychology. It is that, but it is more. It is an emphasis of the qualitative elements, and its constant reference to psychical phenomena as "organized wholes" allows for every sort of careful experimentation. It certainly opposes strongly the method of the self-styled Behaviorists, which gives meticulous and exclusive attention to analysis of phenomena that can be definitely measured and tested; but it uses scientific analysis based upon recognized psychological principles, in an admirable way and with encouraging results.

These facts are abundantly illustrated in the present volume. At the very outset the author indicates clearly the method of approach in scientific study and defines the purpose of psychological science as "the prediction and control of conscious behavior," a purpose to be achieved by subjecting the behaving organism to controlled conditions in the laboratory or to repeated observations under constant conditions in everyday life. He does not repudiate the method of introspection, as is the case in some present

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day systems; but assigns to this method, when thoroughly pursued, its limited but important place in connection with the process of experimentation.

After examining the general phenomena of social and more strictly limited phenomena of intelligent behavior, he devotes three chapters to emotive behavior, which is, like intelligent behavior, a response to a total situation, but which finds its outstanding position within the organism itself, and involves a more scientific technique.

Perhaps the most valuable contribution which Gestalt has made to constructive thought is within the realm of the learning process; and Dr. Wheeler makes this apparent in the attention that he pays to this vital subject. Though he moves here largely in the realm of theory he brings the reader to definite and reasonable conclusions, based solidly upon the idea of the configurational character of learning. Having thus considered, with precise attention and experimentation, the goal-activities involved in the various modes of behavior, he proceeds to isolate for the purpose of detailed investigation the processes of observation involved in these various modes or forms. This study of simple reaction behavior, and the analysis of the phenomena of the nervous system in relation to behavior, constitute the bulk of the concluding chapters.

The author combines in a remarkable degree respect for sound theory, rigid adherence to facts in experimentation, and a stimulating sweep and breadth of outlook. The book has already passed its fourth printing, and it affords so rich and illuminating a view of the entire field that no serious student of psychology can afford to pass it by without careful perusal.

READINGS IN PSYCHOLOGY. By Raymond Holder Wheeler. New York: Thomas Y. Crowell Company. \$3.75.

A valuable group of Readings for the student of psychology; and an interpretive companion volume to the author's "Science of Psychology." It follows the same arrangement of topics as the latter book, so that the two texts, each of which runs to about six hundred pages, can be studied coördinately. The purpose of the Readings is to give "the beginning student in psychology access to experimental investigation." Its substance is concerned with a psychological study of man's behavior, and with the conditions under which that behavior takes place.

The editor's treatment of emotive behavior is especially informative. The emotional aspect of behavior emerges when, under closely restricted conditions, certain goals are sought with unusual tenacity and vigor. Dr. Wheeler makes it clear that it is an error to regard emotion as a distinct category within a group of mental processes, quite apart from social and intelligent behavior manifestations. Emotion is apt to be distinctly social in character, and it definitely involves intelligence appraisals. It is a tension demanding release or resolution in the process of reaching a goal. Its nature is definitely Configurational. The elaborate cases that are described in the seventy following pages, illustrate in a vivid way the abnormal maladjustments that grow out of prolonged emotional stress.

Dr. Wheeler has enlisted the help of more than twenty experts from various American universities, and their articles constitute an unusually significant orientation of the general theme. The book is enriched by notes by the editor, in most cases quite extended and in all cases illuminative, which form the preface to each Reading; while glossaries at the close of the various Readings, and an excellent bibliography add to the completeness of the volume.

To the student who is especially eager to understand the real meaning and trend of the Gestalt psychology and its points of difference from other theories within the perceptual realm, the opening chapter by Dr. Wheeler on "The Individual and the Group; An Application of Eight Organismic Laws" and the chapter by Dr. Harry Helsen of Bryn Mawr College on "The Nature and Problem of Perception," will prove to be exceptionally valuable.

MORAL LAWS. By Edgar Sheffield Brightman. The Abingdon Press. \$2.50.

Not only in the realm of scholarship but even more in the world of action there is great need, at the present hour, for just such a powerful and convincing exposition of fundamental moral principles as this volume contains. Dr. Brightman believes that Ethics may rightly be described as a science, and he further defines it, not as a natural or descriptive science but as "a normative science of ideal principles." It concerns the theory of the good life, and studies the relation of our ideals of goodness to social customs, seeking to determine what of these customs are good and what are bad. Thus, being normative, it deals with what ought to be rather than merely stating the value of what is. It embraces three basic concepts, those of law, value and obliga-

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tion. After laying these foundations the author proceeds to discuss the types of ethical theory, classifying them as, broadly, those of Aristotle, Epicurus, the Christian teaching, and Kant.

The concept of law is next considered. After describing its various meanings and types the author plunges definitely into his specific task by outlining the data of ethics and setting forth the principles that constitute the system of Moral Law. The central idea of the entire argument is that the moral life is a rational life; so the bulk of the discussion concerns itself with the analysis and development of the rational laws that control our social behavior and our intuitive tendencies, seeking thus to arrive at basic ethical theory. Underlying all of these laws is the important postulate that there are many selves who have moral experiences in interaction with each other and with their environment.

In the study of these laws each chapter is prefaced by a succinct statement of the law that is to be discussed. This feature greatly aids the reader as he follows the advancing thought of the author. For instance, the Law of Autonomy is thus stated: All persons ought to recognize themselves as obligated to choose in accordance with the ideals which they acknowledge; self-imposed ideals are imperative. So the Law of Specification is: All persons ought, in any given situation, to develop the value or values specifically relevant to that situation. Similar brief initial statements are made in the case of the nine other laws regarded by the author as elemental. These together constitute the System of Moral Law.

The full discussion reaches its completion in a critical consideration of the autonomy of moral law, as it is related to Beauty, Religion and differing aspects of metaphysics. Very important is the acceptance of the postulate of freedom, and the declaration that "the act of choice is the vital center" of the ethical life; and the final assertion that only an idealistic system of some sort can give an adequate and coherent interpretation of the personalistic data and laws of ethics.

Dr. Brightman's sound reasoning and constructive method are matched by his inimitable clearness of presentation. The book is fascinating as well as informative, because of the simplicity, beauty and strength of its literary style.

STUDIES IN THE BIRTH OF OUR LORD. By Elwood Worcester. New York: Charles Scribner's Sons. \$2.50.

Amongst the many books that, in recent years, have dealt with the doctrine of the Virgin Birth the two that are the most elaborate and scholarly are undoubtedly that of Dr. J. G. Machen and that of the present author. One is written by an extreme conservative, the other by an extreme liberal. The conclusions vary, of course, by as wide a distance as separates the two writers on practically all questions of theology and criticism.

Dr. Worcester's analysis gives evidence of the most extensive research and maintains the scientific attitude. After stating the general considerations involved he sets forth the fact, significance and motivation of the birth-stories in Matthew and Luke, and then examines the teaching—and the contradictions—of the famous Syriac palimpsest manuscript. He claims that, since all knowledge of the life of Jesus began with his baptism and early ministry, any attempts to fill the void of his early years is left to faith and imagination. It is necessary to study the early texts for evidences of traditional sources. Such study causes the author to find many indications of the composite character of the birth-narratives. As to the genealogies, they are bound up with "old Jewish ideas of the Son of David." The author wonders whether the writer of a late epistle did not have these in mind in his warnings against "genealogies and old wives' tales." On the other hand the account of the marvellous conception emphasizing Christ's Sonship to God rather than to David, constituted "Christianity's bill of divorce from Judaism." After its promulgation few Jews became Christians. It is antipathetic to the Hebrew idea of the transcendence of God.

The author criticizes the various incidents of the birth-stories, comparing them with earlier traditions and with such myths as surround the births of Zoroaster and Mithra. After analyzing the alleged Buddhist contributions he examines the attitude of the Talmud, of Mohammed and of the Toledoth Jeshua toward the Virgin Birth. His tentative conclusion is that, as the New Testament is "the glorification of Jesus rather than a history of his life"; and as the earliest gospel, that of Mark, represents Jesus' self-consciousness and sense of oneness with God as beginning with his baptism, it soon became necessary, in order to safeguard his sacred personality, to predicate a wholeness of perfect existence; so the Church represented him as called into being by "the special act of God, and as filled with the Holy Ghost from his mother's womb."

A brief review offers us no chance for theological discussion. We have presented an

OUR CONTRIBUTORS

outline of Dr. Worcester's position as fairly as possible. There are certain integral facts which he neglects or minimizes. One of these is the fact of the Divine Revelation in its convincing impact upon the mind of the Christian man as he meditates upon the brief stories. Another is the fact of the perfect consonance of the Virgin Birth with the entire life of our Lord; it completes the picture. Another is the startling qualitative difference between the New Testament narrative and the birth-stories of other faiths. Another is the fact of the large and essential spiritual significance of the Virgin Birth. It is our conviction that the argument advanced by such scholars as Dr. Machen presents far more convincing proof in favor of the doctrine than Dr. Worcester advances against it, while fully appreciating the march of patient scholarship that this book reveals.

Our Contributors

Dr. Brookins is Associate and Office Editor of *The Watchman-Examiner*, a trained journalist, and a man of literary culture. His fellowship with the editors and leaders of his denomination for a period of forty years enables him to write on his assigned subject with more exact knowledge than any other person possesses. He has also done extensive research work in the preparation of his article, which has a definite historical value. Through the courtesy of Mrs. Caroline Atwater Mason we present the remarkable article by her husband, the late Dr. John H. Mason, who was widely known for his fine scholarship and unusual literary endowments. He was for some years President of the Browning Club of Boston, and understood, critically and admiringly, the mind and heart of the great poet. Dr. Fowler, who has made other illuminating contributions to our pages, is pastor of the Second Baptist Church of Lawrence, Mass., and is well-known and honored in England as in this country. Dr. Gorham is the young and competent Director of Religious Education in the Eastern Baptist Theological Seminary. His published brochure on "Psychological Tests in Religious Education," written in collaboration with the Professor of Psychology in the University of Pennsylvania, has attracted wide attention. Mr. J. G. Matthews is a prominent layman of London, who has met with great successes in his large business enterprises; and who has preached for more than twenty-five years, on almost every Sunday, besides conducting evangelistic meetings, in coöperation with his gifted daughter, in various parts of England and Scotland. Thus his article grows out of a rich personal experience, and should appeal as it applies, to ordained as well as lay preachers. The concluding article by the Editor is intended to supplement his other articles on "New Ways of Evangelism" and "Stressing the Essentials" that have appeared in earlier issues of *THE REVIEW*.

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